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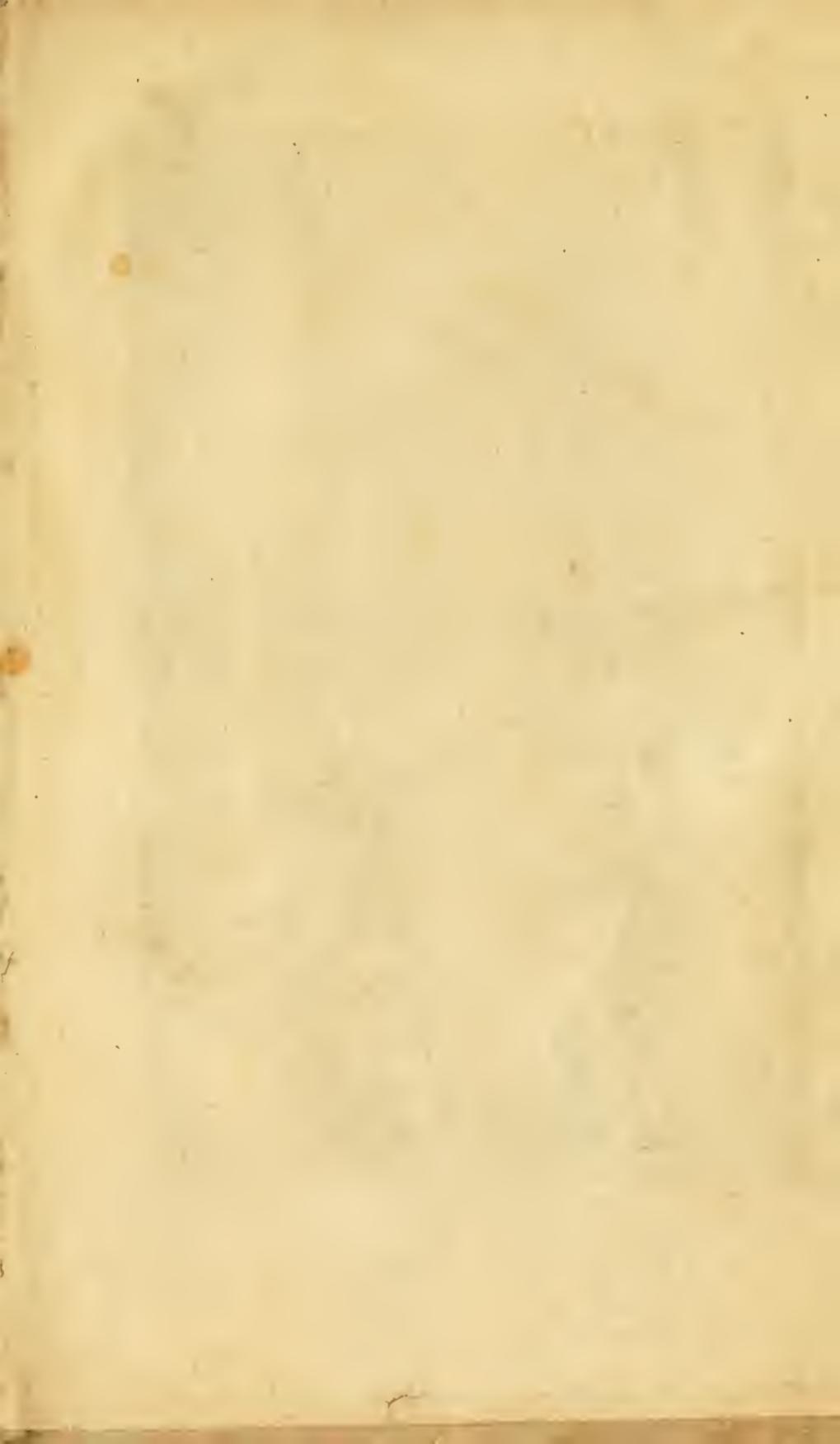


PRESENTED BY

Dr. Charles G. Osgood

SCC

1534





— He was of that Stubborn Crew —
Of errant Saints whom all Men grant
To be the true Church Militant; —
Who prove their Doctrine Orthodox
By Apostolic Blows and Knocks;
And think Religion was intended
For nothing else but to be mended.

G. Wickeham in sc.

Hudibras.

albert Crockett 1777
Scotch Presbyterian Eloquence

D I S P L A Y'D;
OR, THE



Folly of their Teaching

D I S C O V E R'D,

F R O M T H E I R

Books, Sermons, and Prayers:

And some R E M A R K S on
Mr. Rule's late Vindication of the Kirk,

Interspers'd with

Some genuine Adventures, in Love, &c.

They are generally deluded by Persons that have but a specious Pretence to Godliness. And such is the Force that a loud Voice, and whining Tone, in broken and smother'd Words, have upon the Animal Spirits of the Presbyterian Rabble, That they look not upon a Man as endued with the Spirit of God, without such canting and Deformity of Holiness. A Person that hath the Dexterity of Whining, may make a great Congregation of them weep with an Ode of Horace, or an Eclogue of Virgil, especially if he can but drivel a little, either at Mouth or Eyes, when he repeats them. And such a Person may pass for a Soul-ravishing Spiritualist, if he can but set off his Nonsense with a wry Mouth, which with them is call'd, A Grace-pouring-down Countenance. The Snuffling and Twang of the Nose passes for the Gospel-Sound; and the Throwings of the Face for the Motions of the Spirit, &c. Page 7.

Printed for J. JOHNSON in Rotterdam, and Sold by
J. COOPER in Fleet-Street, London. 1738.

Price sew'd in Blue-paper Two Shillings, bound Half a Crown;





To the R. H. P. and P. of the K. the
most G. and very G. P. of the pre-
sent P. of the C. in *Scotland*, *E C.*

My L O R D ,

AS there was never any Book and Patron more suited to one another, than this Book is to your Lordship; so there were never any Reasons more satisfying than those that have induced me to this Dedication: For first, if in this incredulous Age, some Men should charge the following Relations of any Falshoods; it were an Injustice done to your Lordship to pretend, that any Man is so capable to vindicate them as your Lordship, who, amidst the Throng of so much ecclesiastical and civil Busines at Court (from which you are now fain to retire for Ease and Refreshment to your wonted Solitude in the Country) have been very constant and close in the Study of those extraordinary Books cited in this Pamphlet; and so unwearied an Hearer of those wonderful Preachers of whom I now treat, that you have every Day heard them with Joy for many Hours together; and never failed, with your own Hand, to write those learned and elaborate Discourses I have here published, and many more of the like Nature; in which Zeal (to your Glory and to the Shame of other Professors be it spoken) you had no Equal, but one Reverend Ruling-Elder, a Bonnet-maker in Leithwind.

So that, my Lord, this Dedication is but only the offering to you some few of the rare Sayings, and comprehensive Sentences, which grace and adorn those Papers that your Lordship has been at such Pains to collect,

The DEDICATION.

and are still so careful to preserve ; and which you justly value more than all the Rights and Charters of your very opulent and flourishing Fortune. My Lord, the easy Access which these high and mighty Preachers have ever allowed your Lordship to their Company, joined to that vast Experience which you have now acquired in the Stile of the Curates, by your allowing them so fairly and fully to make their Defences at the Council-Board, gives you such a Title to judge of the Works of these Contending Parties, as none but yourself can pretend to. Your Lordship knows well, 'tis impossible for the ablest Curate or Prelate amongst them all, to imitate the precious, powerful, Soul-ravishing, Heart-searching Eloquence of those Sons of Thunder, Kirton, Rule, Sheilds, Areskine, Chreighton, Dickson, &c. and that there is such a real Difference betwixt their Sermons and that of the Prelatical Party, that if the first be Gospel, as your Lordship is fully persuaded, then it must be received by all Men, for an unquestionable Truth, that the Gospel was never preached in Scotland, when Prelacy prevailed in it, as your Lordship, and the godly Party you patronize, have often affirmed: And though this were not evident to all that compare the Works of the present Professors with those of their Opposites, yet your Lordship's simple Word would pass in the World for a sufficient Proof of it ; Lying, Slandering, or the least known Falshood, being infinitely below such a true Gentleman : Nay, there is no heroick Virtue more conspicuous in your Lordship than your Veracity, which hath so filled the Minds and Mouths of all who intimately know you, that it must needs one Day make a considerable Figure in the Account of your Lordship's Life, which cannot miss to see the Light in a short Time, being, that for these three Years last past, you have so successfully laboured to furnish Plenty of Memoirs and Authors for such a Work.

But

The DEDICATION.

But 2dly, Some of the Malignants, who have no Taste for such spiritual Sayings, as daily drop from the Pens and Tongues of the Covenanted Brethren, may accuse the Books and Sermons here cited of Non-sense ; but, as ill-natured as the World is grown, they must own, that your Lordship has been very long, and very intimately acquainted with the truest and best Non-sense ; so that being a Compleat Master of it your self, it must be allowed that you are also a very good Judge. Besides, my Lord, the Curates themselves cannot deny, but that your Lordship is fully qualified to judge of the Works of such Learned Men as are spoke of in this Treatise, if they consider your wonderful Knowledge of, and great Concern for the Mother University at St. Andrew's, which had the Happiness to be nearest to your Lordship, and to be your particular Charge ; and the Kingdom is not unsensible how you reform'd and purg'd it throughly, with such unspeakable Justice and Impartiality, that even Aged Gentlemen, Doctors of Divinity, and Heads of Colleges, some who had been your Lordship's own Masters, and one your Kinsman, had not the least Regard nor Respect from you, because of their wanting Covenant Grace, without which no Man is valuable in your Lordship's Eyes : Let Men but consider with what Deliberation and Foresight you did proceed, and what prudent and learned Advice you did follow in providing for the Education of the rising Generation in that Society, and then they can never doubt of your being wonderfully qualify'd both to be a Patron and a Judge of this Book.

These Considerations, join'd to that of your Lordship's unexpressible Merit (for which I want a Comparison, naturally led me to beg you would take the following Flowers of Presbyterian Eloquence into your Protection, as cordially as you do the Authors of them : If your Lordship's unknown Modesty would allow it, I could tell the World, in a few Words, some
of

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of their unnatural and acquir'd Endowments : To your Courage and Conduct, which are equal, you have added such a Success as to raise the Church and State of Scotland to be the Wonder and Amazement of the World: Such burning and unquenchable Zeal, such strange and unaccountable Prudence, and unparalleled Piety, have appear'd in all your publick Actions, that if others had but wrought together with your Lordship in any measure, then, I dare say (as your Lordship excellently words it, in your Pious Printed Speech to the Parliament) A greater Dispatch had been made of the Prelatists, and many honest Suffering Ministers ere now, had been deliver'd out of their Pinches ; and the Enemies of the Kirk and Covenant had evanish'd as they did lately from Court, when your Lordship condescended to appear in Person at it : It is to you that the Nation owes her miraculous Deliverance from the Idolatries of the Creed, Lord's Prayer, and Gloria Patri : It's your Lordship that hath rescued us from the Superstitions of observing Christmas, Easter, and Whit-Sunday, and from all the Popish Fopperies of Caffocks, close-sleev'd Gowns and Girdles : It's your Lordship that enrich'd Their Majesties Treasure with the Revenues of fourteen Fat Bishops, and with admirable Expedition have voided more than half of the Churches of the Kingdom ; and advanc'd such a Set of Preachers, as, it is certain, never flourished in any Period of the Church of Scotland under any of their Majesties Predecessors ; and now that some malignant Lords have been brought into the Council again, your Lordship hath retir'd from it, bravely scorning to sit at the same Board with the Opposers of the Cause.

My Lord, tho' the Times have been reeling and dangerous, yet your Lordship has, by extraordinary Management, put your self beyond the greatest Reach and Malice of Fortune ; for you have, indeed, deserved well of all Parties ; King James is obliged to thank you for

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for the real Service you have done him ; and King William for your good Will to serve his Majesty : The Presbyterian Clergy owe their good Livings to you ; and the Episcopal Divines are bound to you, for advancing them to the Honour of being Confessors. The stubborn Highlanders owe all their Composition-money to your Lordship, and the West-Country Rabble were highly enrich'd by your Lordship's Countenance and Protection : You scorn that malignant Way of making your Palace a Cook's-Shop for Strangers ; but tho' your Commons be short, yet it's well known, that your Graces are long ; at least after Dinner, the full Length of a Curate's Sermon, and that is three quarters of an Hour : There is one thing more that your Lordship is most remarkable for, and that is, your daily Practice of Family Duty ; it's well known, that there have been more new Creatures begotten in your Lordship's Family, than in any other we have yet heard of ; and in this Matter, such is your great Goodness and Humility, that you condescend often to allow to some of your Servants, the Paternal Honour that's known to be due to your Lordship.

To say nothing, My Lord, of those Supernatural Gifts and Graces that you are pleas'd to value your self upon ; even in your most familiar Words and Professions, nothing is more frequent in your Lordship's mouth, than the taking of God solemnly to witness upon all Occasions, that you never make one step without the special Direction and Assistance of the Holy Ghost.

Now these Considerations being duly weighed, to whom should these Papers fly for Sanctuary, in this backsliding Generation, but to the Celebrated Patron, both of the Matter, and of the Men, that are here in question ? To whom should I rather dedicate this incomprehensible Rhapsody of Humane Eloquence, this Treasury of Holy Aphorisms, and Sententious Raptures, than to the Oracle of this Mysterious way of Pulpit Rhetorick, and the unquestionable Witness

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Witness to the Truth of every Syllable that is here delivered? Meaning your Learned Self, my Lord. And I beseech you to accept of this Present, (which I hope shall not be the last neither) as a Tribute from the Hand of,

Your Lordship's most Obedient,

and most Obliged Servant,

JACOB CURATE.

P. S. To the READER.

THE Reader must be here given to understand, that in exposing this *Gallimaufry* of *Enthusiastick Zeal, Farce, and Nonsense*, the Publisher had no Design upon the lashing either of Persons or Opinions, any farther, than to shew the World the *Folly, the Misery, and the Danger of False Prophets, and Blind Guides*: In which Case, there needs no other Argument, than the very History of the Age we live in. The Reader should do well to have a care too, not to make a Sport and Merriment of so Tragical a Judgment, as ought rather to move Men to the Solemnity of a Repentance in Tears and Sackcloth; for the Foolishness of this Liberty, is no Excuse for the Wickedness of it. Under these Precautions the Reader will be so wise, as not to laugh where he should cry.

SECT.

S E C T. I.

*The true Character of the Presbyterian Pastors
and People in Scotland.*

OUR blessed Saviour, in his Sermon on the Mount, bids us beware of false Teachers ; and tells us, That *by their Fruits we may know them* : Such Fruits are not open and publick Scandals, for then the simple Multitude (that measure Religion by the Sound and not by the Sense) could not so easily be deluded by them. It must be acknowledged, that the End of Preaching, should be the Edification of the Hearers ; the Design of it being to perswade Men to Piety towards God, and Charity towards one another, and to draw the Image of God upon the Souls of Men. But it will appear from what follows, That the *Scotch Presbyterians* Sermons have no such Tendency ; for the Preachers themselves (who would have the World believe, that they only are the Powerful and Soul-refreshing Gospellers) have not been industrious to draw the Likeness of God upon the Hearts of their Hearers, but merely to impress their own Image there ; that is, they labour'd not to make good Christians, but rigid *Presbyterians*.

That I may not be thought to assert this without Ground, (for I would not flander the Devil) I shall first give you the true Character of the *Presbyterian* Pastors and People. 2. I shall lay before you, some remarkable Passages taken out of their own printed Books, to confirm this Character. 3. Some

special Notes (written from their own Mouths) as they preached them under the happy Reign of King *Charles II.* and since the late Revolution. *Lastly,* I shall give you some Taste of that Extemporary Gibberish which they use instead of Prayer, and for which they have justled out, not only all the Liturgies of the Pure and Primitive Church, but even the Lord's Prayer itself, because it is an evident Argument and Pattern for Christians praying in a set Form. And in all this I shall say nothing but what I know to be true, and what I am ready to make appear to be so, upon a fair and free Trial, if that may be had where *Presbyterians* rule.

In the first Place then, I am to give you the true Character of *Presbyterian* Pastors and People. I shall begin with the People, for they are truly the Guides, and their Pastors must follow them, whom they pretend to conduct. For the Preachers of the New Gospel, knowing that their Trade hath no old nor sure Foundation, they are forced to flee to this new and unaccountable Notion, that the calling and constituting of Ministers is in the Power of the Mob : Now the World knows by too long and sad Experience, that their Mobile is not led by Reason, nor Religion, but by Fancy and Imagination ; so that we may be sure when the Election of Ministers is put in their Hands, they will chuse none but such as will readily foot and indulge them in their most extravagant and mad Humours : What Ministers can be expected from the Choice of a People void of common Sense, and guided by irregular Passions, who torture the Scripture, making it speak the Language of their deluded Imaginations. They will tell you, that you ought to fight the Battles of the Lord, because the Scripture says in the Epistle to the *Hebrews*, *Without shedding of Blood there is no Remission.* They are generally covetous and deceitful ; and the Preaching they are bred with, hath

no Tendency to work them into the contrary Virtues. They call Peace, Love, Charity, and Justice, not Gospel, but dry Morality only. I had once very great Difficulty to convince one of them, that it was a Sin for him to cheat and impose upon his Neighbour in Matters of Trade, by concealing the Faults of his Goods from the Buyer. He ask'd my Reason : I told him, because he would not wish one to deal so with himself. *That is* (said he again) *but Morality ; for if I shall believe in Christ, I shall be saved.* I ask'd him, Was not this Christ's Saying, *Whatsoever ye would that others should do unto you, that do you unto others ?* Yes, he said, *that was good, but that Christ, because of the Hardness of the Jews Hearts, spake very much Morality with his Gospel.* The poor Man spoke as he was taught and bred in the Conventicles ; for it will be very long e're they hear a Sermon upon just Dealing, or Restitution of ill-gotten Goods ; and who knows not that despising of Dominions, speaking evil of Dignities, and rising in Arms against the Lord's Anointed, is with them but fighting the Battles of the Lord. One *George Flint*, in the Parish of *Smalholm*, in the Shire of *Teviotdale*, was look'd upon as a very great Saint among them ; and yet out of Zeal against the Government, he kept a Dog whom he named *Charles*, after the King ; and a Cat which he named *Katherine*, after the Queen ; and another Dog whom he named *Gideon*, after the Minister of the Parish. They are a People that will not swear in common Discourse for a World, yet they never scruple before a Judge, any Perjury that may seem to advance the Cause, nor stand in their ordinary Dealings to cheat for a Penny ; nay, Murther itself becomes a Virtue when the Work of the Covenant seems to require it : And the new Gospel which they profess, is so far from condemning Lying, Cheating, Murther, and

Rebellion, when committed to fulfil the Ends of the solemn League, that many of those whom they reckon Martyrs, have at their Execution gloried in these Crimes, as the sure Evidences of their Salvation.

Morality being thus discountenanced by the Generality of that Party, the poor People are thereby lock'd up in a Cell of Ignorance. This did clearly appear, when the Laws, in the former Government, discharged Conventicles, the People being brought thereby home to the Churches: When the Ministers began to catechise them in the Principles of the Christin Religion, they found them grossly ignorant; for when they were desired to repeat the Creed, Lord's Prayer, and Ten Commandments, they told them they were above these childish Ordinances; for if they believed in Christ, they were certainly well: And yet these Ignorants would adventure to pray *Extempore*, and in their Families to lecture upon the most mysterious Chapters of *Ezekiel*, *Daniel*, or the *Revelation*. A grave and good Minister told me, that upon a certain Occasion he desired a very zealous She-Saint to repeat the Creed: And that she returned this Answer, *I know not what you mean by the Creed. Did not your Father (says the Minister) promise to bring you up in that Faith? Indeed did he not, (said she:) for, I thank my Saviour, that Superstition was not in my Father's Time. What then was in your Father's Time?* (said the Minister.) It was (said she) the holy Covenant, which you have put away. Whether was it the Covenant of Works or Grace? (said the Minister.) Covenant of Works! (said she,) That is Handy-labour: It was the Covenant of Grace, which was made with Adam, and which all of you have put away. At Night she went home, and a Number of the sighing Fraternity flocked after, pretending to hear her pray; their Family-Exercise being ended, she told them the Conference that passed betwixt the Curate and her; and they all concluded she had

had the better, and that she was certainly more than a Match for the ablest Curate in that Country.

Generally their Conventicles produced very many Bastards, and the Excuses they made for that, was, *Where Sin abounds, the Grace of God superabounds: There is no Condemnation to them that are in Christ.* Sometimes this, *The Lambs of Christ may sport together: To the Pure all Things are pure.* Nay, generally they are of Opinion, that a Man is never a true Saint, till he have a sound Fall, such as that of David's with Bathsheba. The following Narration of a well known Truth shall serve for instance.

A Party of King *Charles the Second's Guards* being sent to apprehend Mr. *David Williamson* (one of the most eminent of their Ministers now in *Edinburg*) for the frequent Rebellion and Treason he preached then at Sield-Meetings; and the Party having surrounded the House where he was, a zealous Lady, Mistress of the House, being very solicitous to conceal him, rose in all Haste from her Bed, where she left her Daughter of about 18 Years of Age; and having dressed up the Holy Man's Head with some of her own Night-Cloaths, she wittily advised him to take her Place in the warm Bed, with her Girl; to which he modestly and readily consented; and knowing well how to employ his Time, especially upon such an extraordinary Call, to propagate the Image of the Party, while the Mother, to divert the Troopers Enquiry, was treating them with strong Drink in the Parlour, he, to express his Gratitude, applies himself with extraordinary Kindness to the Daughter; who finding him like to prove a very useful Man in his Generation, told her Mother she would have him for her Husband: To which the Mother, though otherwise unwilling, yet, for concealing the Scandal, out of Love to the Cause, consented, when the Mystery of the Iniquity was wholly disclosed

to her. This whole Story is as well known in Scotland, as that the Covenant was begun, and carried on by Rebellion and Oppression.

Nor was the Actor*, who is at this Day one of the chief Props of the Cause, more admir'd for his extraordinary Diligence and Courage in this Matter, than for his excellent Invention in finding a Passage of St. Paul's, to prove, that the Scandal of this was very consistent with the State of a Person truly Regenerate: *Verily I do not, said he, deny, but that with St. Paul, I have a Law in my Members, warring against the Law of my Mind, and bringing me into Captivity unto the Law of Sin, which is in my Members.* Now according to the Gloss which that whole Party puts upon this Scripture, saying that St. Paul here speaks of himself, and does not personate an unregenerate Man, this Defence of Williamson's must be allowed to be good; as also, that the Height of Carnality is consistent with the greatest Grace. Even so the Hereticks in St. Peter's Days wrested some Things hard to be understood, in St. Paul's Epistles, to their own Destruction.

There was among them a marry'd Woman near Edinburg, who had pay'd several Fines for not going to Church, yet scrupled not to commit Adultery with one of the Earl of Marr's Regiment, and the Fellow himself that was guilty, told, out of Detestation to their damnable Hypocrisy, that the vile Woman had the Confidence, in the Time of her Abomination, to say to him, *O you that are in Marr's Regiment! But you be pretty able Men, but yet ye are great Covenant-breakers: Alas! few or none of you are godly.*

There are very many Instances of this Nature, but I shall only add one more, which was told me by a Gentleman of good Reputation and Credit,

* He was but last Year sent to agent their Affairs at Court.

who himself confess'd to me with Regret, that in the Heat of his Youth he had been guilty of the Sin of Fornication with a Gentlewoman of that holy Sect : He says, that being with her in a Garret, and she hearing Somebody come up Stairs, she said to him, *Ab, here's my Aunt, I must devise a Trick to divert her.* Upon which, she fell a whining, and howling aloud, as these People use to do at their most private Devotions ; *Oh, to believe, to believe ! Oh, to have Experience !* said she. And by that Means she diverted her Aunt's farther approaching, who instantly retir'd, commending her Niece's Zeal and Devotion. The Gentleman conceals the Woman's Name, out of regard to her Honour and his own, begs Pardon for the Sin, and tells it only for to discover the abominable Nature of their Hypocrify.

They are generally deluded by Persons that have but a specious Pretence to Godliness. And such is the Force that a loud Voice, and whining Tone, in broken and smother'd Words, have upon the Animal Spirits of the Presbyterian Rabble, that they look not upon a Man as endued with the Spirit of God, without such Canting, and Deformity of Holiness. A Person that hath the Dexterity of Whining, may make a great Congregation of them weep with an Ode of *Horace*, or Eclogue of *Virgil*, especially if he can but drivel a little, either at Mouth or Eyes, when he repeats them. And such a Person may pass for a Soul-ravishing Spiritualist, if he can but set off his Nonsense with a wry Mouth, which with them is call'd, *A Grace-pouring down Countenance.* The Snuffling and Twang of the Nose, passes for the Gospel-found ; and the Throwings of the Face for the Motions of the Spirit. They are more concern'd at the reading the Speeches of their Covenant Martyrs, yea such Martyrs as dy'd for Rebeliion and Murder, than in reading

the Martyrdom of St. Stephen, or of any of his Followers. A Sermon of mere Railing and Non-sense will affect them more than Christ's Sermon on the Mount ; and no Wonder, for all they do is to affect the Passions, and not the Judgment.

One Mr. Daniel Douglass, an old Presbyterian Preacher in the Mers, a simple Man as to the World, yet of more Learning, Ingenuity, and Good-nature than most of them ; he was not long ago preaching before the Meeting of his Brethren, and analysing a Text logically, and very remote from vulgar Capacities, yet so powerful and moving was his Tone and Actions, that in the Congregation he spies a Woman weeping, and pointing towards her, he cries out, *Wife, What makes you weep? I am sure thou understandest not what I am saying; my Discourse is directed to the Brethren, and not to the like of you; nay, I question whether the Brethren themselves understand this that I am speaking.*

Several Instances can be given of their strong Delusions ; this is none of the least, that they take it for a sure Evidence upon their Death-Beds, that it is well with them, because they never heard a Curate in their Life-time. For an indulged Presbyterian, who is the Author of the *Review of the History of the Indulgence*, tells us thus much, Pag. 527. and Pag. 528, *That some of the leading People among the Presbyterians were of Opinion, that Baptism by Episcopal Ministers is the Mark of the Beast; and the bearing of them as unlawful as Fornication, Adultery, or the worshipping the Calves of Dan and Bethel: And I think that a Curate can tell no worse Tale of them, than this, which a Presbyterian himself owns and declares to the World in Print.*

I cannot here pass by what happen'd a few Years ago, in the Parish of Tindrum, in the South-West; a Person that was executed for Beastiality there,

there, in his Prayers bless'd God, that for a long Time he had heard no Curate preach ; at which the Hearts of some *Presbyterian* Saints began to warm with Affection to him, and exprest so much Charity, that upon that Account they doubted not but that he might be saved ; and were sorry that he was not allowed to live, because of the Good that such a zealous Man might have done.

It is a well-known Truth in the Parish of *Teviotdale*, that two or three sighing Sisters, coming to a Man in Prison, the Night before he was burnt for Beastiality ; the wholesomest Advice they gave him was this, *O Andrew, Andrew, Andrew, all the Sins that ever you committed, are nothing to your bearing the cursed Curates ; if you get Pardon for that Sin, Andrew, all is right with you.*

A young Woman in *Fife*, Daughter to a *Presbyterian* Preacher there, reading that of St. Peter, *Christ the Bishop of our Souls*, blotted out the Word (*Bishop*) and in the Place thereof, inserted *Presbyterian of our Souls*.

And by the same Spirit of Bigotry, one of her zealous Sisters in the same Family, tore every where out of her Bible the Word *Lord* ; because, said she, *it is polluted by being applied to the profane Prelates.*

Instances of their Madness and Delusions might swell into a huge Volume, but I shall only mention two or three which are commonly known. What greater Instance of Delusion, than that seven or eight Thousand People should be raised to Rebellion at *Bothwell-Bridge*, from labouring their Ground, and keeping their Sheep ; and that by Sermons assuring them, that the very Windlestraws, the Grafs in the Field, and Stars in Heaven would fight for them : And that after the Victory they should possess the Kingdom themselves, *O it's the promised Land, and you Israelites shall inherit it* ; but

but in this they found their Preachers to prove false Prophets. After their Defeat, a Gentleman told me, that going to view the Field, where the Battle was fought, he saw one in the Agony of Death, crying out, *Ab, cheated out of Life and Soul*: The Gentleman inquired what he meant by that Expression, *Ab, (said he) our Preachers, our Preachers, they made us believe, that as sure as the Bible was the Word of God, we should gain the Day, for that the Windle-straws should fight for us.*

About the same Time a Person of Quality returning from the *West*, with some of the King's Forces, being necessitated to lodge in a Country-House, where there was but one Woman, and she with Child; for the Men, and all that were able to run, had fled out of the Way; the Nobleman encourag'd the poor Woman, desiring her not to be afraid; sent one upon his own Horse for a Mid-wife, and other Women to attend her. The poor Woman, surprised and encourag'd with his unexpected Kindness, began to talk more freely, and said, *Sir, I see you that are King's-men are not so ill as we heard ye were; for we have heard that it was ordinary for you to rip up Women with Child; but pray will you tell me, Sir, what sort of Men are your Bishops? They are, (said he,) very good Men, and they are chosen out from the Clergy to oversee the rest of the Ministers. But are they, says she, shapen like other Men? Why ask you that? said he. Because our Preachers made us believe, the Bishops were all Cloven-footed.* There is scarce one of an hundred among the *Presbyterian* Vulgar, that will be either reason'd or laugh'd out of the strange Opinions they have of Bishops; as particularly, that they will not suffer Witches to be Burnt, because (*as they alledge*) every Bishop loses five hundred Marks Scots, for every Witch that is burnt in his Diocese. Nay, the generality of the *Presbyterian* Rabble in

the

the *West*, will not believe that *Bishops* have any Shadows, as an Earnest of the Substance, for their opposing of Covenant-work in the Land.

I shall add but one Instance more of the Silliness of the *Presbyterian* People, and that is of a certain Person well known both in the *North* and *South* of *Scotland*, for being not a Degree and a Half from an Idiot, and to be a Man that can scarcely read an *English* Book. This Person takes on him to be a Preacher, and among *Presbyterian* People has procured a great Esteem to himself for a wonderful and rare Gospeller ; for having not the least Degree either of natural and acquir'd Parts, they therefore conclude him to have a large Stock of Grace, and to be a most heavenly Man. He came lately to the *Mers*, where he was never known before, and lodging on a *Saturday's* Night in a Country-Town, he caus'd to call in the good People in the Town to Prayers. Immediately the House was fill'd with a Crowd, then he lectures to them on the first of *Ezekiel*, and he told them, that the Wheel spoken of in the sixteenth Verse, was the *Antichrist*, and the Wheel in the Middle, was the *Bishops* and the *Curates*; *For* (says he) here's a *Wheel* within a *Wheel*, just so the *Curates* are within the *Bishops*, and both of them within *Antichrist*. Then the *Wheels* are (says my Text) liften up; even so Beloved, the *Bishops* and *Curates* are lifted up; lifted up upon Coaches with four *Wheels*, just as Satan lifted up *Christ* to the *Pinacle* of the *Temple*; but God will take the Hammer of the *Covenant* in his own Hand, and knock down these proud Prelates, and break all their Coaches and their *Wheels* to pieces, Beloved, and lay the *Curates* on their Backs, so that they shall never rise again; for the Prophet says here, that when they went, they went upon their four Sides, and they returned not when they went, Beloved: That you may see is very plain and clear; for though they may go out

out and persecute God's own covenanted People, yet they shall return falling upon their Broad-Sides, and get such a Fall that they shall never be able to stand or return to persecute the Godly, so long as they go upon their four Sides, and are lifted up upon four Wheeles. The People said, they never heard such a sweet Tongue in a gracious Man's Head. He spoke much against those that took an Indulgence from King James. The next Day he told them that the Episcopal Minister in the Parish was his Cousin, therefore he would go to Church, and hear how he could preach. *Truly, Sir, (says the People) we shall go along with you wherever you go, albeit it be our ordinary to go to the Meeting-House in the Parish.* And that same very Day he brought all the Dissenters in the Parish to the Church. The People intreated him to deal with the Minister to turn *Presbyterian*, and promis'd to desert the Meeting-House Preacher, whom they ordinarily heard, and to hear the Episcopal Minister upon his Conversion. He promis'd to deal very seriously with him: For that Purpose, the next Day he came to the Minister's House, and after a few Sighs and affected Groans, he expostulates thus, *Dear Cousin, what makes you own perjur'd Episcopacy? What have you to say against that Office?* replies the Minister. *I have many Arguments, said he, and one I am sure you can never answer; and you will find it in Psalm xlvi. Verse 1.* My Heart indith a good Thing. *Now is not this, says he, a plain Argument against Bishops? For when will they indite good Things?* The People wonder'd that the Minister could not be perswaded by so clear an Argument, and said, *Poor Soul, his Heart is hardened, he has not Grace enough to believe and be converted.* This Account is proved before very many famous Witnesses in the City of Edinburgh. All I have told of them is Truth, but the Hundredth-part is not told,

told. You may judge of the Tree by these Fruits ; and what a delicate Set of Reformers we have at this Time in the *West and South of Scotland.*

I come in the next Place, to give you a true Character of their Preachers. And truly, to be plain, they are a *proud, sour, inconversible Tribe, looking perfectly like the Pharisees, having Faces like their horrid Decree of Reprobation.* They are without Humanity, void of common Civility, as well as Catholick Charity ; so wholly enslaved to the Humours of their People, that they give no other Reason why they converse not with Men of a different Opinion, but only that their People would take it very ill if they should. However, I fear there is something in it more, and that is, lest their Ignorance should be discover'd ; for it's certain, they have as little Learning as Good-nature ; and we have both felt and seen, that That is next Neighbour to none at all.

They have their Souls cast into a different Mould from all Christians in the World. There is no Church but they differ from, both in Worship and Practice : They have quite banished the Use of the Lord's Prayer, and what ridiculous Stuff they have foisted in for it, shall be told in its proper Place. The smoothest Reason that they alledge for their forbearing it, is, That the Use thereof is inconvenient. This is Dr. Rule's own Reason in that pretended Answer he has publish'd to the Ten Questions concerning Episcopal and Presbyterian Government in *Scotland.* Their famous Preacher James Kirktown, when one of the Magistrates of Edinburgh enquired why they did forbear the publick Use of the Lord's Prayer ? told him downright, because it was the Badge of the Episcopal Worship. I doubt not but many have heard long e're now of a Conference that past betwixt my Lord B— and a ruling Elder in the North. In short, it is this :

Five Presbyterian Preachers last Year, appointed themselves Judges, to purge two or three Dioceſes in the North. They took to affiſt, or to accompany them, ſome whom they call Ruling-Elders, one of whom entreated my Lord B— to further with his Help the happy and bleſſed Reformation, particularly by giving in Complaints againſt ignorant, ſcandalous, and erroneous Miſters, that the Church of God might be repleniſhed with the Faithful: Truly then (faith my Lord) there is one whom I can prove to be very Atheiſtical, Ignorant, and Scandalous. At which the ruling Elder began to prick up his Ears; And pray you, Sir, (ſays he) Who is the Man? Indeed (faith my Lord) I will be free with you, it is Mr. James Urquhart, one of your own Preachers, who is come with you now to ſit as a Judge upon others; and by Wiſeſſes of unquestionable Honesty I can make it appear that he ſaid, if ever Christ was drunk upon Earth, it was when he made the Lord's Prayer. And I appeal to your ſelf; who are a Ruling-Elder, whether or not this be Blaſphemey? Some other Things of ſcandalous Nature I can prove againſt him. O but (ſays he) we are not come here to judge our Brethren, our Buſineſſ is with the Curates.

It is ordinary to hear the People ſay, that if Christ were on Earth again, he would think Shame of that Form, that they could make better themſelves, and that he was but young when he compos'd it. All which Blaſphemies muſt needs be the Effects or Confeſſion of what they hear from their Preachers. And as for the Apoſtles Creed, it is not ſo much as once mentioned at the baptizing of Infants; for all that they require at Baptism, is, That the Father promise to breed up the Child in the Belief of the Westminſter Confeſſion of Faith, and that he ſhall adhere

adhere to all the national Engagements laying on them to be *Presbyterians*.*

Here I cannot forget what Mr. John Dickson, Preacher in the Meeting-Houfe at Kelso, said once in a Sermon ; *Ask (said he) an old dying Wife, if she hath any Evidence of Salvation, she will tell you I hope so; for I believe the Apostles Creed, I am taken with the Lord's Prayer, and know I my Duty to be the Ten Commandments.* But I tell you, Sirs, these are but old rotten Wheel-barrows, to carry Souls to Hell. These are Idols that the false Prelates and Curates have set up, to obstruct the Covenant and the Work of God in the Land.

For reading the Scripture in Churches, they have abolished that with the rest ; and in place thereof, he that raises the Psalm, reads the Sermon that was preached the Sabbath before : And for the Gospel-Hymn, call'd the *Doxology*, or *Gloria Patri*, they reject that as a superstitious prelatical Addition to the Word of God. A certain Maid being lately catechised by one of these Preachers, the first Question he proposed to her was, *Maggy, now what think you are the Saints doing in Heaven?* I know not, Sir. O Maggy, that is a very easy Question, answer it, Maggy. I think then (says she) they are doing that in Heaven which ye will not let us do on Earth. What is that Maggy? says he. They are singing Glory to the Father, Son, and Holy Ghost, Sir. Now that is your Mistake, Maggy, (said he) for there's no such malignant Songs sung there; you have been quite wrong taught, Maggy, the Curates have deceiv'd you, Maggy.

* Though Mr. Rule, who defends the New Gospellers by denying their Prints, and by palpable Untruths, seems to disown this in his Second Vindication of his Kirk; yet much honester Presbyterians affirm it, and glory in it. *Vid. Covenants with Acknowledgment of Sins and Engagement to Duties, renewed at Leshmabago. 1688. Et Hind let loose.*

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They have no distinguishing Garb from Layment, and yet they took upon them to admonish the King's Commissioner in their last Assembly, for wearing a Scarlet Cloak ; and told him plainly, *That it was not decent for his Grace to appear before them in such a Garb* ; upon which my Lord told them, *That he thought it as undecent for them to appear before him in grey Cloaks and Cravats.* When the Church of Arrol was last Year made vacant by the Expulsion of the Reverend and Learned Doctor Nicolson, the Elders and Heritors there, whereof many were Gentlemen of the best Quality, met together, that according to the present Law and constant Practice of the *Presbyterians* they might chuse and call another Minister to be their Parson ; after they had unanimously agreed, and sign'd, and sent a formal legal Call to Mr. *Lisk*, a Person of indisputable Qualifications for the Ministry, in which he has been employed with great Reputation for several Years in the North, and one who has given signal Evidence of his good Affections to their present Majesties ; my Lord *Kinnard*, chief Heritor, went with the rest to signify their Calling of Mr. *Lisk* to the Presbytery ; at my Lord's entring into the Place where the Presbytery was sitting, he ask'd if they were the Ministers of the Presbytery ; *Do not you see that we are ?* said the Moderator. My Lord replied, *that by their Garb no Body could know them, and that their Spirit was invisible.* Now whether it was for this Jest, or because they knew Mr. *Lisk* to be Episcopal in his Judgment, I know not ; but this I know, that the grave New-Gospellers rejected the Call, in despight both of the Heritors and of their own Law, and brought in a hot-headed young Man of their own Stamp and Election. However, that they use no distinguishing Garb, must be acknowledged to be very congruous ; for truly they are

are but Laicks, and it will surpass all their Learning, to prove that they are Ministers of Jesus Christ, but meerly Preachers sent and call'd by the People, who are generally but very ill Judges of Mens Qualifications for the Ministry; hence their constant and vast Heats and Divisions about their calling of able Men. The Mobile ordinarily take their Measures only from the Appearances of Things; and indeed a *Presbyterian* Preacher's Outside is not his worst, for they appear commonly, though in Lay-Garb, yet in Sheeps-Clothing; but as we have often formerly, so do we now, feel that they are inwardly nothing but ravenous Wolves.

Now as to their Sermons (which is the main Design of this Paper) they are still upon the Government and the Times, preaching up the Excellency of their Kirk-Government, which they call Christ, the Crown, Scepter, and Government of Christ. This was an old Custom among them to preach up the Times, and the Neglect thereof they call sinful Silence. When in the former Confusions of the State, they violently intruded themselves, and usurped the Government of the Church, which they never had in settled Times; in those Days, at a publick Synod, they openly reproved one Mr. *Lighton*, for not preaching up the Times. *Who* (saith he) *doth preach up the Times?* It was answer'd, *That all the Brethren did it.* Then, (says Mr. *Lighton*) *if all you preach up the Times, you may allow one poor Brother to preach up Christ Jesus, and Eternity.*

But this was never, nor is like to be, the Design of their Sermons; for, trace them in their Politicks, Morals, Mysticks, and Metaphysicks, you shall find them selfish, singular, and full of nonsensick Rhapsodies. These perhaps may seem hard Words, but an *Ethiopian* must be painted black, and that's no Fault in the Painter.

For their Politicks, there is no Government under the Sun could tolerate them, if they but act in other Nations as they have done in *Scotland* since their Intrusion there ; to instance but in our Times, did not Mr. *Cargill*, one of their celebrated Preachers, excommunicate all the Royal Family, the Bishops and Curates, and all that should hear them, and adhere to them ? They, indeed, that affect the Name of sober *Presbyterians*, disowned these Hill-men, particularly because they refused to join with them in thanking King *James* for the Toleration which he granted to them. And yet such is the Disingenuity of these who would be call'd sober *Presbytierians*, that they cry out, that they suffer'd Persecution ; whereas it was the *Cameronians* only, whom they disown, that did suffer any Thing : For these others were settled in Churches by an Indulgence granted by the King. Against which Indulgence, all the Sufferers, like true *Presbyterians*, gave their Testimony, calling it a meer Brat of *Eraftianism*. What Government could tolerate such Ministers as *John Dickson*, whom I named before, who in a Sermon preach'd by him in the Parish of *Galloshieels*, declar'd, *That it was all one to sacrifice to Devils, as to pay Cess to King Charles.* The Author of the Review of the History of Indulgence, one of the sober Sort of *Presbyterians*, tells, *Page 610.* the same of a Preacher of his Acquaintance.

I shall say no more of their Sentiments concerning Government, but only refer the Readers to their printed Acts of General Assemblies, and to those Covenants which themselves have printed, often subscribed and sworn, and which are now again, for the Benefit of Strangers, publish'd in that excellent Vindication of King *Charles II.* his happy Government in *Scotland*, by Sir *George Makenzie*, in which it's evident that they plainly renounce Monarchy,

Monarchy, and all Power, but that of the covenanted Kirk.

As to their Disposition to live peaceably, I appeal not only to their Principles vented in these Covenants and Acts of their general Assemblies, but also to the many private Murthers, and open Rebellions, which they have been guilty of under every Reign, since their first Entry into *Britain*. Even in our own Days, since 1666, they have raised no less than three formidable Rebellions, besides many lesser Insurrections and Tumults, wherein many Christians have suffer'd. With what Violence did they flee to Arms, and persecute all who were not of their Party, upon the Occasion of the late Revolution? When, if it had not been for their indiscreet and fiery Zeal, this Kingdom might have been happily united to *England*: But whatever Advantage such an Union might have brought to the Church and State, yet, because it seemed to have no good Aspect to the Covenanted-Cause, therefore the Motion of it, though offered, was industriously stifled, and that Opportunity, which we can hardly hope to recover, quite lost. Nay, under the present Government, for which they in the Beginning pretended to be so zealous, 'tis well known over all the Kingdom, that they were last Year contriving by Force, without any Regard to Authority, to have the solemn League renew'd, and imposed after the old manner, upon all Men, Women, and Children; and in order to this good End, many Thousands of them at Field-meetings in the *West*, convened after their ordinary Way, with Bibles and Musquets, Psalm-Books and rusty Swords, and subscribed a new Association for raising of Men, Horse, and Arms, to advance the old Cause, repurge the holy Kirk, and make a thorough Reformation in the Land. But I shall take Occasion by and by to give you some latter and more evi-

dent Instances of their Neglect and Contempt of their present Governors.

In the next Place survey them in their Learning, and you shall find that it lies only in the Study of some *Anti-Arminian Metaphysics*, and in the practical Divinity they pretend to draw from the Heads of Election and Reprobation, whereby they preach Men out of their Wits, and very often into Despair and Self-murder. It's generally known, that *Joseph Brodie*, Preacher in *Forres* in the Time of the late Presbytery, did in the Presence of a very learned and eminent Person, take Occasion in the Pulpit to speak of a poor Man, who was then in such a desperate Condition, that it was judged necessary to bind up his Hands, lest otherwise he should cut his own Throat, as he continually threatened ; of this desperate Wretch, the pious Preacher above-named, pronounced thus ; *Sirs, This is the best Man in my Parish ; would to God ye were all like him ; he does truly fear Reprobation, which most of you are not aware of.*

There is a common printed Pamphlet, compos'd and publish'd by a *Presbyterian Preacher*, concerning one *Bassie Clarkson*, a Woman that lived at *Lanark*, who was three Years in Despair, or, to speak in their Cant, *under Exercise*. Whosoever reads that Pamphlet, will find, that the poor Woman's Distemper proceeded only from their indiscreet Preaching, representing God as a four, severe, and unmerciful Being. It is known in the Shire of *Tiviotdale*, that Mr. *William Veach* murder'd the Bodies as well as Souls, of two or three Persons, with one Sermon ; for, preaching in the Town of *Jedburg* to a great Congregation, he said, *There are two Thousand of you here to Day, but I am sure Fourscore of you will not be saved* ; upon which, three of his ignorant Hearers being in Despair, dispatched themselves soon after. And lately in *Edinburgh*,

burgh, Mr. James Kirton, (the everlasting Comedian of their Party) one of their famous Preachers in that City, praying publickly for a poor Woman much troubled in Spirit, said, A wholesome Disease, good Lord, a wholesome Disease, Lord, for the Soul. Alas, said he, few in the Land are troubled with this Disease. Lord, grant that she may have many Fellows in this Disease.

Not only do they make their People distracted with such desperate Doctrine as this, but moreover they encourage them in direct Impieties. Mr. Selkirk preaching at *Messelburg*, expressed himself thus, *God sees no Sin in his Chosen: Now, Sirs, be you guilty of Murder, Adultery, Beastiality, or any other gross Sin, if you be of the Election of Grace, there is no fear of you, for God sees no Sin in his chosen covenanted People.* And this is consonant to an Expression of Mr. Samuel Rutherford's printed Letters, *Hell-fulls of Sins cannot separate us from Christ.*

In the Parish of Mr. Macmath, Minister of *Lefswade*, some of those who were lately the most active in persecuting and driving him from his Residence (even after he had the Privy-Council's Protection, and a Guard assign'd him for his Defence) have since suffered violent Deaths; two of them prevented the Hangman's Pains by becoming their own Murtherers. When the Earl of *Lauderdale*, and Sir *George Mackenzie*, died last Year much about one Time, the Party who pretend to unriddle all the most secret Causes of God's Providence, call'd their Deaths a visible Judgment, for their being Enemies to the good Cause, although it be well known that both these honourable Persons died of a natural Death, in a good Age, being both of them worn out with their great Diligence in their King and Country's Service. (Perhaps, indeed, their Days were shortned, by seeing such Firebrands able again to force themselves into the Church, as had

before ruin'd both it and the State, and were the Scandal of Christianity, as well as Disgrace of their Nation.) But when these above-named Self-Murtherers of the Parish of *Lefswade* had divil'd *Judas's* Death betwixt them, the one hanging himself, the other ripping up his own Belly, till all his Bowels gushed out; the Presbyterian Preacher in that Parish, holding forth next Sunday, was so ready of Invention, as to find Arguments from thence for the Confirmation of the good Cause: *Ab, Sirs,* (says he) *nothing has befallen these Men but what God had from Eternity decreed;* and I can tell you, *Sirs,* why he decreed it; indeed it was even because they had gone sometimes to hear the graceless Curates. *Ab, Sirs,* ye may see in this Judgment the Danger of that Sin; beware of hearing Curates, *Sirs,* you see it's a dangerous Thing, *Sirs;* but I'll tell you more yet anent this, *Sirs,* this is a plain Proof that the Gospel has not been preached in this Parish this twenty-eight Years, for in all that Time you have not heard so much as of one that had a tender Conscience like these Men; but now when we begin again to preach the Gospel, it's so powerful, that it awakes Mens Conscience, and pricks them so at the Heart, that they canot bear it, nor live under it.

And now I leave the World to judge, whether this Sort of Learning, and Manner of Preaching, doth not stand in diametrical Opposition to all Religion and Reason, and does not in its Tenures and Effects appear to be indeed the Doctrine of Devils, and another Gospel; and yet by it our Rabble-Reformation has been wrought. All true and solid Learning, particularly Antiquity, is decryed by them, because in it there is no Vestige, no not so much as any Shadow of Presbytery to be ound. To preach Peace and Righteousnes (though hat be the Design of the Gospel) yet since it does not

not answer the Ends of the Covenant, it must be condemn'd as Temporising, Time-serving, and the Pleasing of Men more than God, who, they are sure, can never be pleased but in their covenanted Way.

Morality with them is but old, out-dated, heathenish Vertue, and therefore such a Book as *the Whole Duty of Man* is look'd upon with wonderful Contempt by them: *Frazer of Bray*, one of the greatest among them, professes downright, that there is no Gospel, nor any Relish of it in that Book, and that *Aristotle's Ethicks* have as much true Divinity as that Book hath. And *John Vetch of Woolstruthers* says, That that Book is too much upon Moral Duty. A certain Lady of their Stamp, getting it once into her Hands, and hearing that it was a moral Book done by an Episcopal Divine, she made a Burnt-Offering of it, out of her great Zeal against Episcopacy and Morality. *Mr. Macquire*, one of their celebrated Professors and Preachers, in his Preface to *Brown's Book*, intituled, *Christ the Truth, Way, and Life*, calls the People that are taken up with the *Whole Duty of Man*, or any such Books, *a Moralizing, or rather, says he, a Muddizing Generation.*

The most of their Sermons are nonsensick Raptures, the Abuse of mystick Divinity, in canting and compounding Vocables, oft-times stuffed with impertinent and base Similies, and always with homely, coarse, and ridiculous Expressions, very unsuitable to the Gravity, and Solemnity, that becomes Divinity. They are for the most Part upon *believe, believe*; and mistaking Faith for a meer Recumbency, they value no Works but such as tend to propagate *Presbytery*. When they speak of Christ, they represent him as a Gallant, courting and kissing, by their fulsome, amorous Discourses on the mysterious Parables of the *Canticles*; and

making Christ and his Gospel to be their own Kirk-Government, they have quite debased Divinity, and debauched the Morals of the People: This is evident, not only from their Manner of preaching, but also from their Way of writing most of their Books, whereof some Instances shall be given in the next Section.

Some of them have an odd Way of acting in the Pulpit, personating Discourses often by Way of Dialogue betwixt them and the Devil. Such Ways were, of old, familiar to the Monks, as appears from Monsieur Claude in his second Part of the *Defence of his Reformation*, Chap. 10. where he vindicates *Luther* from an Asperion cast upon him by the Church of Rome. For, say the Papists, *Luther professeth in his Writings, that he had a Conference with the Devil concerning the Mass, and that the Devil accused him for being an Idolater.* To which *Luther* answers, That he was then in Ignorance, and that he obey'd his Superiors. Hence the Papists conclude, that *Luther* was the Devil's Scholar. But Monsieur Claude lets them see, that *Luther* spoke in a Monkish Stile, and that the Stile of the Convent did represent Conflicts betwixt the Flesh and Spirit, as personal Exploits with the Devil: To prove this, he instances St. *Dominick*, who says, that he saw the Devil one Night, in his Iron Hands, carry a Paper to him, which he read by the Light of a Lamp, and told him it was a Catalogue of his Sins, and the Sins of his Brethren; upon which, St. *Dominick* commanded him to leave the Paper with him, which was done accordingly: And afterwards he and his Brethren found Cause to correct something in their Lives. All that is said for this, is, that it is a Romantick Stile proper to the Monks, and all that is meant thereby is this, that the Devil could lay such Sins to their Charge, and their Consciences did smite them, therefore

they

they corrected what they found amiss. But such a Stile did create wrong Ideas in the literal Interpreters of such Narrations : And it is like some of our Reformers, reading Books of this Nature, either thought such Apparitions real, or that they affected the Stile ; for it is reported of Mr. *Robert Bruce*, one of our *Scotch* Reformers, that having studied the Civil Law, and going one Day to the College of Justice, to pass his Tryals in order to commence Advocate, he said, that he saw a great Gulph in the Close or Court of the Parliament-House, like the Mouth of Hell, and this diverted his Entrance into the House ; upon which he gave over the Study of the Law, and applied himself to Theology. Whether the Thing was literally true, or whether the Man had a disturbed Imagination, (as good Men may have) or whether he affected the Stile of the Convent, and meant thus much by it, That the Employment of a Jurist was dangerous, and apt to lead Men into such Temptations as he feared might be too strong for him, I know not which to conclude ; but this I am sure of, That one Mr. *Thomas Hogg*, a very popular Presbyterian Preacher in the North, asked a Person of great Learning, in a religious Conference, whether or not he had seen the Devil ? It was answer'd him, *That he had never seen him in any visible Appearance.* Then I assure you (faith Mr. Hogg) that you can never be happy till you see him in that manner ; that is, until you have both a personal Converse and Combat with him. I know nothing more apt to create a more religious Madness in poor well-meaning People, than this Sort of Divinity, in which our *Presbyterians* have quite out-done the senseless old Monks.

Their Principles and Doctrine being, as ye have heard, opposite to Morality, it will not be thought strange that the Height of Pride and Rusticity should

should appear in their Conversation: The common Civilities due to Mankind, they allow not to Persons of the best Quality, that are of a different Opinion from themselves. To avoid and flee from the Company where a Curate is, as if it were a Pest-House, is a common Sign of Grace: To affront a Prelate openly, is a most meritorious Work, and such as becomes a true Saint: To approve and applaud the Murtherers of the Archbishop of St. Andrews, is an infallible Evidence of one throughly reformed. That the World may be satisfied of their Behaviour towards ordinary Men, I shall give you some late Instances of their Carriage towards those of the highest Rank and Quality; the Matters of Fact are such as are known to be true, by Multitudes of People before whom they were acted; and themselves have the Impudence still to glory in them; and yet I will not say but some of the Party may deny them upon Occasion at Court, as they do other Things as evident; for I know what Metal their Foreheads are made of.

1. Then, when their Majesties Privy Council, by Advice of all the Judges, conformable to a standing Act of Parliament, and common Practice, appointed a Sermon upon the 30th Day of January, 1690-1, the Council some Time before sent a Person of Quality, one of their own Stamp and Kidney, to the Commissioners of the General Assembly, to desire them in their Majesties and Council's Name, to appoint one of their Number to preach before them in St. Giles's Church on that Day, and to put them in Mind that it was the Anniversary for the Martyrdom of King Charles the First, and that a Sermon proper for the Occasion was expected, according to the Religion, Law, and Custom of the Nation. The grave Noddies of the Assembly answer'd thus; *Let the Council do their own Business, for we are to receive no Directions from the*

the State, nor to take our Measures from the Council, especially in preaching anniversary Sermons. Upon which they appointed *Shields*, a Cameronian, one of the most wild and violent of the Hill-men, to preach in the *Tron-Church*, wherein they used to have Weekly Lectures, as it happened upon that Day of the Week, but where neither the Lords of Council, nor Judges, were used to come. All that he spoke concerning the King's Murther, was this : *Ye, Sirs, perhaps, some of you, may foolishly fancy that I came here to Day to preach to you concerning the Death of King Charles the First : What ? Preach for a Man that died 40 Years ago ! If it be true what some Histories tell of him, he is very much wronged ; but if it be true what we believe of him, and have Ground for, he is suffering the Vengeance of God in Hell this Day for his own and his Forefathers Sins.* The same *Shields*, as he was holding forth some Time before at *Edinburgh*, said, That for aught he saw, King *William* and Queen *Mary* were rather seeking an earthly Crown to themselves, than seeking to put the Crown on Christ's Head, That is, in the conventicle Stile, to settle Presbyterian-Government.

This same Year again they peremptorily refused and despised the Privy Council's Order, requiring them, according to a standing Act of Parliament, to preach upon that Day.

2. Inst. Mr. *Areskine*, preaching in the *Tron-Church* at *Edinburgh*, the Day after the King, by open Proclamation, had adjourned the General Assembly, said, *Sirs, Ye heard a strange Proclamation the other Day, which I hope the Authors of may repent some Day : It brings to my Mind, Sirs, an old Story of King Cyrus, who once set his Hands fairly to the building of God's House, but his Hand was not well in the Work, when he drew it out again : All is well that ends well, Sirs ; for what think ye became of King Cyrus, Sirs ? I'll tell you, that*

that now, Sirs, he e'en made an ill End, he e'en died a bloody Death in a strange Land. I wish the like may not befall our King ; they say Comparisons are odious, but I hope ye will not think that Scripture-Comparisons are so ; whatever you may think, I am sure of this, that no King but King Jesus has Power to adjourn our General Assembly. This was spoken so lately, before so great an Auditory, that whatever Rule may say in his next Book, yet I think the Author himself will not have the Impudence to deny it.

3. When last Summer their Commissioners returned from King *William* in *Flanders*, and told the General Assembly, That the King had positively told them, that he would not any longer suffer them to oppress and persecute the Episcopal Subjects ; and desired them in his Name to acquaint the General Assembly with his Mind, that for the Time to come they should proceed more moderately, otherwise he would let them know that he is their Master ; the Moderators said openly, That if it were not for the great Army he had with him, he durst not have said so to them ; and however, he had been wiser to have held his Peace, for that they own'd no Master but Christ.

When King *William* in *January* last desired them, by his Letter to the General Assembly, to re-admit into the Exercise of the Ministry, so many of the Episcopal Presbyters as should be willing to submit to and comply with a *Formula* which his Majesty sent to them, and appointed to be the Terms of Communion betwixt the Parties : This Proposal of Peace and Union, which moderate Presbyterians might have been thought to have rejoiced in, was insolently rejected, and exclaimed against by all the Assembly, except one Mr. *Orack**. Then

* A Person who was well educated, and justly esteem'd at St. Andrew's University.

the common Discourse and Preaching of Presbyterians was, that King *William* designed to dethrone King Jesus; that the prescribing to them any *Formula* was an Encroachment upon Christ's Kingdom, and a violent Usurpation of his Privileges ; that any *Formula* but the Covenant is of the Devil's making, and ought not to be tolerated by Presbyterians. The Moderator of the General Assembly, in his Prayer immediately after its Dissolution, reflected upon King *William* as sent in Wrath to be a Curse to God's Kirk. He and the whole Assembly protested against the King's Power to dissolve them, and before his Commissioner disclaimed all his Authority that Way : Afterwards, to make their Testimony (that's their Word for Treason) publick, they went to the Cross of *Edinburgh*, and took a formal Protestation after the old Manner against the King, in Behalf of the People of God, (by which they intend their own Subjects.) The magnanimous Earl of *Crawford* vowed before the Commissioners, that he would adhere to the Protestation with his Life and Fortune, two Things equally great and valuable.

Their ordinary Doctrine and Discourse in the Pulpit and out of it, speaking of the Kirk and King, is, *Deliverance will come from another Hand, but thou and thy House shall perish.* Mr. *Matthew Red*, holding forth the new Gospel at his Kirk in *North-Berwick*, Feb. 20th, 1691-2, said, *The Kirk of Scotland is presently under the same Condition that David was, when he was so sore persecuted and pursued by Saul, that he seemed to have no Way left him to escape; but then a Messenger came and told Saul, that the Philistines had invaded the Land; this gave Saul some other * Tow in his Rock, and by that David was delivered.* This Mr. *Red*

* That is in *English* some other Fish to fry.

being

being that same Night with another of his Brethren at Supper, at a Knight's House in that Parish, told him plainly, that by the *Philistines* in his Sermon he meant the *French*. And both the new Gospellers agreed, that the Kirk of *Scotland* could not now be otherwise delivered, but by an Invasion of the *French* to restore King *James*. This Account I had from a Gentleman of good Credit, who was present both at the Sermon and Supper. Mr. Stenton, one of their noted Preachers, said in an open Company, the Day after the Assembly was dissolved, That they had appointed their next Meeting in 1693, hoping that before that Time they might have another King, who would allow them better Conditions. They now lay great Stress upon the Prophecy of an old Man in the *West*, who at his dying in 1689, said, *The perfect Deliverance of God's Kirk must come after all by the French, for this King William will not do it.* And say commonly, that they brought in a Dog for God's Sake, and that he now begins to bite the Barnes.

This being their Way of treating a King, who has condescended to oblige them even to his own Loss, and to the Wonder of Mankind ; what may their Fellow-Subjects, especially such as are not of their Biggotry, or Opinion, expect from them ? That this is no new Thing to them, nor the Actings only of some few of the more rigid Sort of them, is evident from their extravagant and constant Course of Rudeness to King *James* the Second, and to both the *Charles's*, whereof many Instances are to be seen in their own Books ; some of them you may meet with in the next Section.

All the Presbyterians profess, that the keeping of Anniversary Days, even for the greatest Blessing of the Gospel, is Superstition and Popery. For the modestest of them that ever spake last Year against

again *Christmas*, was *Frazer of Bray*, who preaching in the high Church of *Edinburgh*, in his ordinary Turn upon that Day on which *Christmas* fell, all that he said, was, *Some will think that I will speak either for the Day or against it : To speak against it I see no Reason, and to speak for it I see as little ; for why should we keep our Saviour's Birthday, and not his Conception.* Had this Man been but acquainted with the Liturgy of the Primitive Church, or of that in the Neighbour-Nation, he might have found that they keep Annunciation-day for the Conception, and this would have broke the strongest Horn of his *Presbyterian Dilemma*. But for all the Abhorrence that *Presbyterians* have, and do profess against the Observation of Anniversary-Days, yet they never missed to preach an Anniversary-Sermon on Mr. *Heriot*, who built and endowed the great Hospital in the City of *Edinburgh* ; the Reason is, that for every Sermon on *Heriot's Commendation*, they get five Pounds, a new Hat, and a Bible. If they could have made but the same Purchase by preaching on *Christmas*, it's more than probable that they would have thought the annual Observation of our Saviour's Birth, as little superstitious as that of Mr. *Heriot's Memory*.

But the Disingenuity, Hypocrify, and Covetousness of that Party, appears not only in this, but in many other Particulars ; for who clamour'd more than *Presbyterians* against Plurality of Benefices, which was never allowed, nor practised under Episcopacy in our Kingdom, and now several of them are suing for five or six Stipends at once, *viz.* the great Apostles of the new Gospel, Dr. *Rule*, Mr. *John* and Mr. *William Vetches*, Mr. *David Williamson*, Mr. *John Dickson*. I cannot here omit a Passage of Mr. *James Kirton*, now a famous Preacher in *Edinburgh*, who held forth formerly in a Meeting-House about three-and-twenty Miles from

from it, in the Parish of St. *Martin*, within the Shire of the *Mers*, in which Parish there was an Episcopal Minister that gave Obedience to the present Laws; but this *Kirton* by the Act of restoring *Presbyterian Preachers* to their former Charges,* out of Malice against the Episcopal Minister, and Covetousness to get the Stipend of the Place, comes from *Edinburgh* and preaches one Sermon in the Parish of St. *Martin's*, and returning some Days after, left the Church without a Minister, by which Means he obtained to himself the Stipend of that Parish, though he lived and preached in the City of *Edinburgh* ever since.

There is another, Mr. *Anthony Murray*, who has a considerable Estate in *Dunfire*; he ordinarily uses this Phrase as a Proverb, That he desires no more in the World but a Bit and a Brat; that is, only as much Food and Raiment as Nature craves; and yet this very Man, that would seem so denied to the World, got himself into the Possession of two fat Benefices, *viz.* that of *Counter*, in which he never did preach, and that of *Dunfire-Parish*, in which the regular Pastor had served for the whole Year 1688, and for the greater Part of the Year 1689, and yet was not allowed one Farthing of the Living for either: Although when he was drove away he had eight young Motherless Children, and no Bread for them, whereof *Murray*, it seems, not having one Child, had no Sense at all.

Who cried out more against the Covetousness of Prelates, and complying Ministers, than Mr. *John Johnson*? Yet in the Time of his supposed Persecution, he made up two thousand and five hundred Pounds Sterling; and, to the certain Knowledge of his Acquaintance, he was two hundred Pounds Ster-

* Charity itself cannot put a better Construction on so foul an Action.

ling in Debt when he abdicated his Parish. This same *Johnston* being called to a dying Gentleman in *East-Lothian*, who was always Episcopal, (but the Call was by some fanatical Friends, without the Knowledge of the dying Person) *Johnston* having come to his Chamber, advances with many Hums and Ha's close to the Gentleman's Bed-side, and after staring a-while upon him, at last, with a great Groan, he gave his Judgment of his State and Condition in these Words: *I see nothing there in that Face; ah, I see nothing but Damnation, Hell and Reprobation!* At which Words, a merry Man standing by, whispers in the Ears of the said Mr. *Johnston*, *He hath left you two hundred Marks.* Mr. *Johnston* at this changed his Mind, (like the Barbarians in the Isle of *Malta*,) and says, *But methinks I see the Sun of Righteousness rising with healing under his Wings, saying, Son be of good Chear, thy Sins are forgiven thee.*

Who cried out more against Ministers Scandals, than one *Balfour* in the *Mers*? and yet but a few Months ago he fled for the Sin of Adultery himself. This among them is called but a Slip of the Saints; but far less Slips in others are aggravated into heinous Scandals and crying Sins, as that ought indeed to be esteemed.

What greater A&t of Injustice than that done to Mr. *Alexander Heriot* Minister of *Dalkeith*, who gave all Obedience to the Civil Law, and yet the Presbytery of *Dalkeith* permitted one *Calderwood*, a declared Enemy of Mr. *Heriot*'s, and some others of his Accusers, to sit as Judges among them, and not only admitted, but also invited and encouraged two or three Knights of the Post to swear, That the Minister had danced about a Bonfire the 14th of *October, 1688*. And when it was made appear to the Conviction of all Men, that there were no Bonfires in the Town upon that Day, and that the

Town was never wont to use any such Solemnity upon the Occasion of that Day ; all that the Presbytery said, was, That they could not help it, for the Matter was sworn and deponed, and they behoved to proceed, having a Call to purge the Church.

Besides their not having good Notions of the Gospel, nor of any good Heathen Morals ; one Reason of their malicious and crabbed Nature may be, that they never suffered Affliction ; for after they abdicated their Churches in 1662, they began every where in their Sermons to cant about the Persecution of the Godly, and to magnify their own Sufferings ; by this Means they were pamper'd instead of being persecuted ; some of the Godly Sisters supplying them with plentiful Gratuities to their Families, and Money to their Purses ; they really lived better than ever they did before, by their Stipends. They themselves boasted that they were sure of Crowns for their Sufferings ; and that Angels visited them often in their Troubles ; and both were materially true. I know several of them who got Estates this Way, and that grew fat and lusty under their Persecutions. Mr. *Shields*, one of their honestest and best Writers, being well acquainted with all that they suffered, and a great Sharer in it, glories in this, that they were highly provided for in their greatest Difficulties, and makes an Argument for it of their being God's People : In his Analysis (as he calls it) on the 29th of *Deuteronomy*, deliver'd in a Discourse to the People on the Preparation-day before they renewed the Covenants, p. 10. l. 8. these are his Words : *Though in the Wilderness of Prelatick, Erastian, and Antichristian Usurpations, we did not meet with Miracles, yet truly we have experienced Wonders of the Lord's Care and Kindness, and for all the Harrassings and Persecutions, &c. the poor Wilder-*

Wilderness Wanderers have look'd as Meat-like and Cloath-like as others that sat at Ease in their Houses, and drank their Wine and their strong Drink. The Party finding such good Fruits of their Itinerary Labours, continued to preach the unthinking Mobile out of their Money and Senses, as well as out of their Duty to God and Man, receiving in the mean Time, instead of *Cups of cold Water*,* many Bowls of warm Sack ; the true Covenant Liquor, and the best Spirit that inspires the new Gospellers. By these Means the Malignity of their Nature was rather kindled than abated ; the only Men that suffered any Thing, being the poor silly Plowmen and Shepherds in the *West*, whom the false Teachers hounded out to die for a broken Covenant. It's true indeed, that many such Men, being deluded into several Rebellions, put the State under a Necessity of defending itself, by punishing some of them, and killing others in Battels ; but yet, before the Danger of these Battels, the Preachers were generally so wise as to save themselves, by running first ; for had they been so honest as to have borne but a Part of these Burdens, which they imposed upon their Proselytes, so couragious as to have but shew'd their Faces in the Day of Battel, (to which they always founded the Alarm by their Sermons) then it's like we should not have been now infested with such Swarms of these Locusts as have overspread our Land, and again fill'd our King's Chambers, as the Frogs and Lice of *Egypt* did that of *Pharaoh's*.

Though upon certain Occasions the more subtil and cunning *Presbyterians*, knowing that no Art can defend or disguise the unaccountable Wildness and Madness of some of their Party, are forced to

* The Name of a ridiculous and rebellious Book, emitted by them in King *Charles* the Second's Time.

disprove and condemn them ; yet they never fail to make Use of the Sufferings of these same wild Men, to magnify that Persecution which themselves pretended to have undergone, but had not the least Share in. Eminent Instances of this we have in *Rule's late Book*. To whom, among other Favours, we owe this new Distinction of wild and sober *Presbyterians*. Truly, if the *Presbyterians* had met with the same Measure with which they formerly served the Prelatists ; if they had been used as they did good Bishop *Wishart*, whom they made to lie seven Months in a dark, stinking, close Prison, without the Conveniency of so much as changing his Shirt but once, so that he was like to be eaten up of himself, and the Vermin which that nasty Place produced ; it's probable that by such Severities (which I am glad they suffered not) they might have been brought to something of that good Man's Christian Temper and Disposition : And that this was very great, the worst of themselves were constrained to own, when upon changing of the Scene, he being deservedly advanced to the Bishoprick of *Edinburgh*, was so charitable as to convey large Supplies to such of them as were imprisoned for their notorious Rebellion at *Pentland-Hills*, 1666, and that without letting them know from what Hand it came ; nay, his Compassion to them was such, that he continued such *Presbyterian* Preachers as were any Thing tolerable in their Churches and Office ; without imposing on them the Conditions of Conformity, which the Law then required : But now *Presbyterian* Preachers, even those that are called the soberest, as we may see by their daily Practices, and Expressions, are highly gauled, because they are not allowed to treat the Bishops, and other Ministers of God's Word, after the same barbarous Manner that they formerly did, that is, *Hew them in Pieces before the Lord*, as they were wont to phrase

phrase it ; for they commonly compare Bishops to *Agag*, and those ordained by them, to the *Ama-lekites*.

The Episcopal Ministers and Rulers used all Christian and discreet Methods, when they had Power, to gain and oblige the Dissenters, and to save them from the Penalties of the Law. But now such is the Ingratitude of some, even of those same *Presbyterians*, whom the Episcopal Ministers had saved from the Gibbet, to which the Law had justly doomed them, that they were the only Persons that invented false Stories, forced malicious Libels, and raised Tumults against those very Ministers who had been formerly so exceeding kind to them ; we have but too many Instances of their rendring Evil for Good in this Manner : And that which makes this the more strange and odious, is, that it is acted under a Pretence to Religion and Reformation, and that the giddy People are instigated to this Wickedness by their Preachers. I shall trouble the Reader at present, only with two Particulars to this Purpose ; Mr. *Monro*, Parson of *Sterling*, was lately libelled and accused before the Brethren of the Inquisition, by one, whom, as all the Neighbourhood knows, he preserved from being hanged, when he well deserved it : And now, though the said Parson *Monro* has visibly baffled all the Articles of his Libel, to the Disgrace of his ungrateful Accuser, and of those Preachers who openly prompted him to this Villany, yet they daily molest and disquiet him, because of his constant Adherence to the sacred Order of Episcopacy, which is the greatest Fault his Judges can accuse him of, except that of his possessing a good Living, and that his Parts and Piety darken the whole Presbytery ; of which his Parishioners being fully convinced, love him so well, that they resolve, cost what it may, they will not part with him as their

Minister ; and have therefore, to the great Mortification of the Presbytery there, jointly signified so much to them under their Hands.

The other particular Instance of this Nature, shall be that of one *Ronaldson*, a Tenant in the Parish of *Cranston*, whom the Orthodox Minister there, Mr. *Burnet*, by his Intercession with Persons of Quality, preserved from having his Goods confiscated, and Person banished ; after *Ronaldson*, by his signal Disobedience to the Law, had exposed himself to that Sentence : This Kindness *Ronaldson* then looked on as so great and surprising, that he often and openly professed he knew not how to be thankful enough for it ; he and his Family constantly kept the Church thereafter, and upon every Occasion acknowledged the Minister's singular Favour, with all the Signs of sincere Gratitude ; but yet upon the new Light of the late Revolution, he appeared the most open and avowed Enemy that the Minister had : The Minister, justly surprised with this, challenged his many Promises of continuing grateful ; to whom *Ronaldson* gravely reply'd, That the Thanks for his Preservation was not due to him, but only to God, who oft-times (said he) stirs up ill Men to befriend his own People. This Change was wrought upon the Man, and this Answer put in his Mouth (as himself sometimes owns and professes) by frequent Conferences with their Preachers, who in their private Discourses and publick Sermons have suffered him, that he is not to look to the Instrument, but to the Cause of his Preservation.

I shall shut up this Head concerning the Persecution they pretended to have suffered, with a remarkable Note of a Sermon preached lately by Mr. *Daniel Douglass*, one of their great Mufties ; ‘ Now, ‘ Sfrs, (lays he) I will be even plain with you, ‘ and perhaps e'en more plain than pleasant, Sirs ;

‘ I’ll

' I'll tell you now, Sirs, it's ordinary for us to cry
 ' out that we were persecuted under Episcopacy,
 ' but we are yet living, Sirs, and why were we
 ' not hanged as well as others were, Beloved ? It is
 ' e'en because we thought they did cast away their
 ' Lives needlesly, and that we would not venture
 ' our Lives for such Matters as they ventured their
 ' Lives ; for I knew to meet with Kindness both
 ' from the Church-men and the States-men ; and
 ' particularly, I knew that the Clerks of Council
 ' and Session, would take nothing from us ; but
 ' there are no such Clerks now. For there is one
 ' Gibbie Eliot, Sirs, that has no Charity nor Dis-
 ' cretion, for if we were all made up of Dollars,
 ' he would swallow us up ; pray God, Sirs, to
 ' keep our Purses from that false Lown *Elliott*.

Ingenuity is a Thing they are not concerned about ; for that's but a Branch of dry Morality, below Men so full of Grace ; some young Men among them that have had the Advantage of being Abroad, are more affable, and in their Conferences with Men of Sense, they ordinarily exclaim against the peevish, sower, and unconversible Temper of *Scotch Presbyterians* ; but yet these same Sparks of the Cause, sing a quite contrary Tune when they are in a collective or representative Body. I have read of a certain Monk, who, being wearied of the Cloyster, aimed at a vacant Dignity, the Possession whereof he knew would set him free : For this End he applied himself to every one of his Acquaintances that had a Suffrage in the Election, and from every singular and individual Person he received very fair and satisfying Promises, but yet he found himself still disappointed, when they met together in Assemblies for the Election ; whereupon he invites most or all of them upon a set Day to dine and be merry with him. They that were invited knew that he was not in Condition to make

any competent Provision for so many Guests ; wherefore, according to the usual Custom of that Fraternity, they sent each of them some Material or other, proper to make up the Feast ; some sent Flesh, some Fish of divers Kinds, some sent Butter, some Cheese, some Wine, and others Oyl. All which he boiled in one Kettle together, and his Guests being conven'd, he caused to serve up that Hotch-potch in several large Dishes to them, so that every Dish that they tasted, it equally disgusted them : Whereupon they asked what manner of Victuals it was ? He said it was just such as themselves had sent, all well boiled in a large Kettle together. That, say they, is the worst Meat in the World when thus jumbled together, but very good when every Thing is dressed by itself. Just so are ye to me, says the *Monk*, you are very fair and kind when single, and one by one ; but I can find nothing worse than you, when you are all together. The *Presbyterians* resemble the *Monks* in this, as in many other Things ; for take them singly, and they generally condemn the Methods and Proceedings of their Brethren, as rigid and severe ; but take the same Men met together in a Presbytery-Synod or Assembly, and the whole Body is the most unpalatable and most unsavoury Hotch-potch in the World.

And now, to hasten to a Close of this Section, Strangers may justly wonder that Men of such Temper and Qualifications, as ye have now heard the *Presbyterian* Preachers to be, should have any Followers. But this will not seem so strange to such as consider what Multitudes of the Rabble crowd after *Jack Bowles* in his drunken Fits, that Women and Children are ordinarily led by Noise and Shew, though it were but of Hobby-Horses and Rattles. And indeed the *Presbyterian* Preachers are only flocked after by such a Herd ; some out

of a blind Zeal and Itch after Novelty and Change, some again loving to fish in the troubled Waters of such Confusions as are inseparable from *Presbytery*; hoping thereby to mend their broken Fortunes; and to palliate their Want of Sense, and greater Faults, by a Pretence to strict Religion: Others frequent them for Sport and Diversion, as Men of little Sense and less Business run after Stage-Players and Rope-Dancers.

Some Time ago these Preachers were conversant only with Shepherds, and a few silly Women, laden with divers Lusts, whose hot Zeal had no Knowledge to guide it; the Preachers then indeed admired themselves for Persons of great Gifts and Learning, because of the Esteem that these ignorant Creatures had for them; but now that they are brought to act in publick, and possess the Pulpit of learned Men, they are at a great Disadvantage; for their better Auditors expect solid Divinity, rational and close Discourses, and that being none of their Talent, puts them quite out of their Road and Element; and hence it is that the People generally forsake and abhor them, and nothing but a few of the Rabble frequent their best Churches and Preachers; so that now their own dear Followers begin to complain and cry out, that Christ did more good in the Hills, than he does now in the Churches; and if they hold on at their usual Manner of raving in Pulpits, they cannot fail to render themselves as ridiculous and odious as they deserve, which they have made pretty good Advances to already. They frequently upbraid Curates, as deserted of the Spirit, because they own that in the composing of their Sermons, they make use of Books; and yet Mr. *David Williamson*, one of their ablest Men, preaching before the Parliament, on *Psal. ii.* and *Ver. 10.* stole most of his Sermon from *Herle's Tripos of Wisdom*, and had

the

the Confidence to reprint the same at *Edinburgh*. Indeed the Nonsense and Railing of that Sermon is wholly his own ; for none but himself ever pretended or presumed, as he does there, that Christ died a Martyr for the *Presbyterian* Government ; because forsooth this Inscription was written on his Cross, *Jesus of Nazareth, King of the Jews*. I do not discommend the Use of Books, but the Hypocrisy of these Men, who give out, that they preach merely by Inspiration and Meditation, as Mr. *Areskine* did in a Sermon which he preached lately in the *Tron Church* at *Edinburgh* ; his Words were these, *The Curates go to their Books for Preachings, but we go to our Knees for our Preachings*. And yet such is the Silliness of some deluded People, that they proclaim these for soul-refreshing and powerful Preachers, and for Men that, as they phrase it, have an in-bearing Gift, speaking home to their Hearts : Indeed make some People Judges, we know *Presbyterian* Sermons will gain the Applause. I remember the old Fable of the *Cuckow* and the *Nightingale* ; both contended who should sing sweetest ; the *Ass*, because of his long Ears, is made Judge ; the *Nightingale* sung first, the *Cuckow* next ; the *Ass's* Determination was, that truly the *Nightingale* sung pretty well, but for a good, sweet, plain, taking Song, and a fine Note, the *Cuckow* sung far better.

Some, who are not so well acquainted with the *Scotch Presbyterian* Manner of Preaching and Praying, may, perhaps, think that Matters are here aggravated against them, because Things so very ridiculous were never vented by any former Sect, as these I have, and am hereafter to discover of them ; but they are too well known to be denied among us ; and that Strangers may not think themselves imposed upon, I shall in the next Section give the Reader some little Taste of their printed

printed Books, and leave him to judge, from the Ridiculousness of what they have deliberately published to the World that Way, what Extravagancy they may be guilty of in these extemporary Ravings, which they mis-call Spiritual Preaching and Praying.

S E C T. II.

Containing some Expressions out of their Printed Books.

AND first for their Sermons ; Mr. William Guthry, at Fenwick, hath printed one full of Curses and Imprecations, *viz.*

Will you gang Man to the cursed Curates ? Gang, and the Vengeance of God gang with thee : The cursed Curates bid us side with them ; the Devil rugg their Hearts out of their Sides.* The Sermon in every Page is to the same Purpose. The People in the West are mightily taken with it, and the Author is held for a great Saint among them, chiefly upon the Account, as themselves phrase it, of his sharp Pen against Prelates and Curates.

Mr. Walwood, Brother to Mercurius, in a printed Sermon on this Text, *If the Righteous shall scarcely be saved, &c.* says, among other as ridiculous Things, these Words ; *Men think that every Dog will win to Heaven, but I assure you, it is a great Matter to win there : For Noblemen that will be saved, I believe there's not twenty, I trow I doubled them : For Gentlemen, I could write them all in three Inch of Paper.* Ibid. *Men thought much, when a Part*

* Tear.

of

of the City of Glascow was burnt ; but for my Part, I would not shed a Tear though Glascow and Edinburgh both were burnt ; and a great Matter, they burnt the Covenant.

* The best of their Preachers were singled out to hold forth to the Parliament, and the L. Commissioner M. a Person equally fitted to judge of Ministers and Statesmen, appointed such of these Sermons to be printed, as he in his godly Wisdom thought fittest for advancing the Designs of Omnipotent Presbytery. These Sermons are generally enhanced by the Party, and preserved as infallible Evidences of the great Learning and Piety of the new Gospel Professors ; upon which Account they are carefully kept from malignant Hands and Eyes. However, I once had the Favour allowed me to read three of the choicest of them, published by Williamson, Rule, and Spalding ; wherein they extol Presbyterian Government, with all the glorious Epithets due to the Gospel and the Christian Church, viz. Christ's Bride, his Virgin, his Spouse, his Glory, his Honour, his Church, his precious Remnant, his glorious Elect, his pure People, God's House, Tabernacle, Dwelling-Place, and Sanctuary, his holy Ark, his chosen Generation, his dear Children, his Kingdom, his Mountain, his Jewels, his Crown, Scepter, and Diadem ; in a Word, the most obscure and darkest Prophesies and Revelations were all spoke with an Eye to the present Scotch Model, though that be so new as never to have been heard of in Scotland, or any other Church before : And the Presbyterians themselves will as soon prove, that the High Priesthood of Aaron, among the Jews, was a Type of Presbyterian Democracy in the Church, as shew any Footsteps, or the least Mention of Presbyterianism in

* Notes of printed Sermons before the Parliament.

any of the ancient Monuments and Records of the Church, except they will say, that Christianity began with *Calvin*; and yet, if you'll believe the Sermons of the former Triumvirate, they that oppose the Rigour of *Scotch Presbytery*, are Enemies to God and his Cause, to Christ and to his Gospel; they are worse than Heathens, they are *Philistines*, which are not to be suffer'd to live in the Holy Land *; nay, they that concur not to advance it to its former Height, (and that is, above King and Parliament) not only their Estates and Lives, but their Souls may go for it: “ You Members of Parliament, who are not forward for this, you shall, with *Jeboiakim*, be buried with the Burial of an Afs: Think but seriously what an Epitaph may be written on your Tomb, and what Discourses may be of you when ye are gone.” *Here lies a Man that never was a Friend to Christ or his Interest; now he is dead; but he was an Opposer and Persecutor of Christ, of his Truth and People.* But dying is not all; what shall ye say, when ye shall be cited at the great Assize, before the Tribunal of Christ, to that Question, *What Justice and Vote gave ye to me in my afflicted Church?* In the first Parliament of King William and Queen Mary in Scotland, was ye for me or against me?

Spalding's Sermon before the Parliament, on Chron. xii. 32. pag. 20. Versus finem, & pag. 21. initio.

Mr. *Gilbert Rule*, in his Sermon before the Parliament, on *Isaiah ii. 2.* (for their Texts are generally out of the obscurest Places of the Old Testament) takes it for granted, that the Mountain of the Lord's House there spoke of, is expressly

* *Spalding's Discourse to the Parliament.*

means

meant of *Scotch Presbytery*, which, he says, is terrible as an Army with Banners. This last, I confess, has often been found true in the most literal Sense ; but why *Presbytery* should be called a Mountain, I cannot so well say, except it be because it was exalted at * *Dunce-Law* above the Tops of the Mountains, that is, Monarchy and Episcopacy, at which Time the Fanaticks and Rebels were the Nations that flock'd unto it, and establish'd it upon the Ruins of their own former Oaths and Obligation. But to speak in his own Words ; “ The exalting and establishing of *Scotch Presbytery* (for that's the only true Religion) the flourishing of it, is the Means to advance the poorest and most contemptible People † to Reputation, both with God and all good Men ; yea, often in the Eyes of them that are but moral and intelligent, though Enemies, as is evident from *Deut. iv. 6.* This is your Wisdom in the Sight of the Nations, which shall say, Surely this Nation is a wise and understanding People ; for what Nation is there so great, who have God so nigh unto them, &c.” Now that no Body might mistake, as in this he meant Religion in general, and not *Scotch Presbytery*, he makes Application particularly to the Kirk in these Words ; If you will set *Christ* on high in this poor Church, he will set the Church and Nation on high ; Scotland hath in former Times been || renowned and esteemed among the Churches of the Reformation upon this Account. It may be an Honour in After-ages to your Posterity, that such a Man was active in that happy Parliament that settled Religion in the Church ; yea, this Way will render us more formidable to our

* The Hill on which they first drew up their Army against King *Charles I.*

† Such the *Scotch* Fanaticks are indeed.

|| The glorious Days of the Covenant,

Enemies, and Unfriends to our Way *, than strong Armies or Navies could do, 1 Sam. iv. 7. And the Philistines were afraid, &c. for they said that God is come to the Camp. Rule's Sermon before the Parliament, p. 13. The plain Meaning of this is, All the Land and Sea Forces of *England* and the Confederates, can signify nothing against their Enemies, so long as they entertain or suffer amongst them these Enemies of Religion, the Bishops.

That famous Man in his *Generation*, Mr. David Williamson, preached before the reforming Parliament on this Text, *Be wise ye Kings, be instructed ye Judges of the Earth*, Psal. ii. 10. I cannot but approve the Choice of this Text, because those Kings had need be very wise indeed, that have to do with *Presbyterians*; and those civil Judges must be stronger than the Kirk, that will not condescend to be instructed by them in all Things. In the former Part of that Sermon he divides and subdivides Government so often, till as the *Presbyterian Author*, from whom he steals these ridiculous Distinctions †, he at last divides the Kings and Judges from all Power. It's no new Thing for some Men first to distinguish the King's Person from his Authority, and then to divide his Head from his Body. Well, it's granted by all Hands, that such Men are well acquainted with all the Ways of dividing Government. In the latter Part of that Sermon, the Author speaking of *Presbyterian Government*, uses these Words, which we easily grant to be peculiarly his own : *It's no light Matter*, (says he) *it's an Ordinance of God, the Royal Diadem of Christ*; *he was a Martyr on this Head*; *for it was his Ditty on the Cross*, John xix. 19. *Jesus of Nazareth, King of the Jews*. If this Scripture do not prove that Christ died a Mar-

* That is, true blue Presbytery.

† Herle's *Tripos*.

tyr for *Scots Presbytery*; I am sure there's no other Place, either in Scripture or Antiquity that will.

The next Notes will be from a Sermon that is highly valued by all true *Presbyterians*, viz. That which, according to the Author's dating it, was printed in the *fortieth Year of our publick Breach of Covenant*; the Year, as the Author at the End of the Title Page describes it, wherein there was much Zeal for confederating among Men, but little for covenanting with God. In the 1st, 2d, 3d, 4th, and 5th Pages, he compareth the *Scotch Covenants* to the *Covenant of Grace*, and to the Covenants at *Horeb in Moab*. In the 6th Page he says, *The Covenant may be tendered and taken without the Consent of the Magistrate, but his after Dissent or Discharge cannot loose the Obligation of it.*

Page 9. he says, *As Israel in the Wilderness, so have we had our Marahs, and our Massas and Meribahs, Taberahs, and Kibroth Hataavahs, at Pentland-Hills, Bothwel-Bridge, Arsdmoss, * &c.* From this Consideration he presses the renewing of the Covenant.

Page 10. *God's removing two Kings, who withstood the covenanted Reformation, and the abolishing two wicked Establishments, Tyranny and Prelacy, should stir up all Lovers of Religion to the Duty of Covenanting.* Page 12. *All the meaner sort of all Sexes and Ages, Wives, and Children, are obliged to this, though the Primores and Primates regni do not concur: If the Children be not capable, Parents are to engage for them.* Accordingly (says he) in Scotland it hath been in Use for faithful Ministers, to take Parents engaged to the Covenant, when they presented their Children to Baptism †. Page 14. Subjects are

* Three notable Rebellions rais'd by the *Presbyterians* against King *Charles II*

† Mr. Rule denies this in his late Book, although himself and every Man acquainted with the Doctrine and Practice of the Kirk knows it to be very true.

relaxed from their sworn Allegiance to a King or Magistrate, by his rescinding or disowning the Covenant ; as is plain from the third Article of the Solemn League. But there is nothing that can any Way enervate the sacred Obligation of Scotland's Holy Covenant, which still must stand in inviolable Force. Page 16. It is a Covenant obliging not only the Present, but the Absent ; and not only the Absent in regard of Place, but in regard of Time : It obligeth all the Children of Israel, binds all Posterity with Annexation of Curses to the Breakers. Page 17. It's the Foundation of the People's Compact with the King at his Inauguration ; therefore as long as Scotland is Scotland, and God unchangeable, Scotland's Reformation in Doctrine, Worship, Discipline, and Government, must be endeavour'd to be performed in a Conformity to the Covenant : The Matter of it is moral, containing nothing but what is antecedently and eternally binding ; albeit there had never been a formal Covenant, the Ends of it are perpetually good. Pag. 18. The express Command from Exod. xxiii. obliges to banish all Covenant-Breakers out of the Land ; for the Example of the Popish, Prelatical, and Malignant Faction in Britain and Ireland, the suffering them to dwell in the Land, and to creep into Places of Trust, and especially the stupid Submission to the Restitution of Church and State, and to the Re-introduction of their wicked Establishments, abjur'd by Covenant, did gradually induce Parishes and Provinces to this dreadful Sin of Covenant-Breaking. Then in some subsequent Pages he enumerates all the Curses and Plagues, national or personal, spoken of in Scripture, as threatened with a special Regard to the breaking of this Covenant ; And who can tell (says he) but the Sword now drawn in Scotland and Ireland may avenge the Quarrel of God's broken Covenant. Page 27. The breaking of the Covenant is the most heinous of all Sins : Profanity

riety of all Sorts, Hypocrisy, Idolatry, Adultery, Treachery, Pride, Blood, and Oppression, and all that ever brought down Vengeance upon any Generation recorded in Scripture, or in any History, with these indeed, and the greatest Aggravations of them, the Land hath been polluted; but chiefly that which incenses the Anger of the Lord, hath been, and remains to be, Breach of Covenant, and all these Abominations not simply, because Breaches of the Law of God, but as under this special Aggravation, that they have been, and are Breaches of the Covenant, as is evident from Deuteronomy xxix. 25. Because they have forsaken the Covenant of the Lord God of their Fathers, &c.

* Page 33. The great Reason why Men should renew the Covenant at this Time, and why those of the true Presbyterian Party did it in the End of 1688. "They thought it then (*says he*) expedient, "as it is still, by renewing of these ancient Covenants, to declare what Cause they would avouch and appear for, what King they would own, and upon what Terms they would offer their Submission to the present Government then to be establish'd, who had before declar'd their Revolt from the former, and for this End to make this the Bond of their Association."

The same Author, in his solemn Confession of Sins, Pag. 53. says most ingeniously, *We and our Teachers in a great Measure complied with, submitted unto, and conniv'd at the Incroachments of the Supremacy, and absolute Power, both in accepting and countenancing the former Indulgences, and the late Toleration. We have taken and subscrib'd Oaths and Bonds, all which have been contrary to the Reformation we were sworn to preserve.*

* Compare this with making Presbytery the Foundation of the present Civil Government, without which, he says, it cannot subsist. *Second. Vindication*, p. 9. at the End.

Pag. 54. " We are oblig'd to confess the offend-
 " five Carriage and Conversation of many that
 " have gone to *England*, who have prov'd very
 " stumbling to the *Sectarians* there ; yea, of late
 " many have embrac'd the Toleration introductory
 " of a *Sectarian* Multiformity, without so much
 " as a Testimony against the Toleration of *Popery*
 " itself. The general Toleration, which in its
 " own Nature tended, and in its Design intended,
 " to introduce *Popery* and *Slavery* by arbitrary
 " and absolute Power, hath been accepted and ad-
 " dressed for by many of our Ministers, and
 " countenanc'd, comply'd, and concurr'd with by
 " many of our People, without a Testimony, or
 " Endeavour to understand it. —— Many Dregs
 " of Popish Superstition have been observ'd, Po-
 " pish Festival Days, as * *Pasch*, *Yule*, and Fast-
 " ing Eves, &c. have been kept by many : And
 " prelatical Anniversary Days, devis'd of their
 " own Heart, appointed for commemorating the
 " King's Birth-Days, as *May* 29. *October* 14. &c.
 " who were born as Scourges to this Realm, be-
 " ing complied with by many, Pag. 58. And it
 " was our Fathers Sin to inaugurate the late
 " King, after such Discoveries of his hypocriti-
 " cal Enmity to Religion and Liberty, upon his
 " Subscription of the Covenant ; so when he
 " burnt and buried that holy Covenant, and de-
 " generated into manifest Tyranny, and had razed
 " the very Foundation on which both his Right
 " to govern, and the People's Allegiance were
 " founded, and remitted the Subjects Allegiance,
 " by annulling the Bond of it, we sinned in con-
 " tinuing to own his Authority ; when all he had
 " was engag'd and exerted in Rebellion against
 " God ; for which the Lord put us to Shame, and

* Easter, Christmas, Shrove-Tuesday.

“ went not out with our Armies at Pentland-Hills,
“ and Bothwell Bridge.”

*Notes out of the Hind let loose, printed 1687.
which Book is the great Oracle and Idol of
the true Covenanters.*

Page 3. **I**T's observable how reproachful he speaks of Princes, and even of such as are now our King's Allies, in these Words ; “ The Protestants of *Hungary* are under the tearing Laws of that ravenous Eagle, the Tyrant of *Austria*; those of *Piedmont* under the grassant Tyranny of that little Tyger of *Savoy*. ”

Page 24. “ Our first Reformers never resign'd nor abandon'd that first and most just Privilege of Resistance ; nay, nor of bringing publick Beasts of Prey to condign Punishment, in an extraordinary Way of vindictive Justice. “ E. G. Cardinal of *Beaton*, that was slain in the Tower of St. Andrew's by *James Melvin*, who perceiving his Consorts to be mov'd with Paf-
“ sion, withdrew them, and said, *This Work and Judgment of God, although it be secret, ought to be done with greater Gravity* ; and presenting the Point of his Sword to the Cardinal said, *Repent thee of thy former wicked Life, but especially of the shedding of the Blood of Mr. George Wif-
“ heart, which yet cries for Vengeance from God upon thee ; and we from God are sent to revenge it ; for here before my God, I protest that — nothing moveth me to strike thee, but only because thou hast been, and remainest an obstinate Enemy against Christ Jesus and his holy Gospel.* ” Of which Fact (faith my Author) the faithful and famous Historian Mr. *Knox*, speaks very honourably, and, after the Slaughter, join'd himself with them ; yet now such a Fact committed upon such another

another bloody and treacherous Beast, the Cardinal Prelate of *Scotland*, eight Years agone, is generally condemn'd as horrid Murder.

Page 75. Speaking of the King's Defeat at *Worcester*, he says, " *Israel* had sinn'd and trans-
" gress'd the Covenant, — having taken the
" accursed Thing, and put it even amongst their
" own Stuff ; therefore the Children of *Israel*
" could not stand before their Enemies, but an
" Army of them near 30,000 was totally routed
" at *Worcester* ; and the *Achan*, the Cause of their
" Overthrow, was forc'd to hide himself beyond
" Sea, where he continued a wandering Fugitive
" in Exile, till 1660. False *Monk*, then General,
" with a Combination of Malignants and publick
" Resolutioners, did machinate our Misery, and
" effectuated it by bringing the King home to
" *England*, from his Banishment, wherein he was
" habituate into an implacable Hatred against the
" Work of God."

Page 96. " The Covenant is our *Magna Charta*
" of Religion and Righteousness, our greatest
" Security for all our Interests."

Page 99. " That same perfidious Parliament
" fram'd an Act for an Anniversary Thanksgiv-
" ing, commemorating every 29th of *May*, that
" Blasphemy against the Spirit and Work of God,
" and celebrating that unhappy Restoration of the
" Rescinder of the Reformation, which had not
" only the Concurrence of the Universality of the
" Nation, but (alas, for Shame that it should be
" told in *Gath*) even of some *Presbyterian* Mini-
" sters, who afterwards accepted the Indulgence ;
" one of which, a Pillar among them, was seen
" scandalously dancing about the Bonfires." —
*O holy and astonishing Justice, thus to recompence our
Way upon our Head ; to suffer this holy Work and
Cause to be ruin'd under our unhappy Hands ; who*

suffer'd the Destroyer to come in ; who had it in his Heart, swell'd with Enmity against Christ, to raze and ruin the Work, as he most wickedly did.

Page 110. "The King gave us many Proofs
" and Demonstrations of his being true to Anti-
" christ, in minding all the Promises and Treaties
" with him, as he had of his being false to Christ,
" in all his Covenant-Engagements with his Peo-
" ple ; for in the Year 1666. he, with his dear
" and royal Brother the Duke of York, contriv'd,
" countenanc'd, and abetted the burning of Lon-
" don, evident by their employing the Guards to
" hinder the People from saving their own, and to
" dismiss the Incendiaries, the Papists, who were
" taken in the Fact."

Page 123. "At length the virulent Traitor,
" James Sharp, the Arch-Prelate, receiv'd the
" just Demerit of his Perfidity, Perjuries, Apo-
" stacies, Sorceries, Villanies, and Murders, sharp
" Arrows of the mighty, and Coals of Juniper ;
" for upon the third of May, 1679. several wor-
" thy Gentlemen, with some other Men of Cou-
" rage and Zeal for the Cause of God, and the
" Good of the Country, executed righteous Judg-
" ment upon him at *Magus Moor*, near St. An-
" drew's : And the same Month; on the 29th of
" May, the Testimony at *Rutherglen* was publish'd
" against that Abomination of celebrating an An-
" niversary Day for setting up an usurp'd Power,
" destroying the Interest of Christ in the Land,
" and against all sinful and unlawful Acts, emitted
" and executed, publish'd and prosecuted against
" our covenanted Reformation ; where also they
" burnt the *Acts of Supremacy*, the *Declaration*,
" the *Act Recessory*, for the burning the *Covenant*."
Page 146. "At length the King of Terrors, a
" Terror to all Kings, cut off that supreme Au-
" thor and Authoriser of Mischief, *Charles II.*
" by

" by the suspicious Intervention of an unnatural
 " Hand, as the Instrument thereof ; wherein
 " much of the Justice of God was to be observ'd,
 " and of his Faithfulness verify'd, that *bloody and*
 " *deceitful Men shall not live out half their Days.*
 " His bloody Violence was recompenc'd with the
 " unnatural Villany of his Brother, and his un-
 " parallel'd Perjury was justly rewarded with the
 " most ungrateful and treacherous Monster of a
 " Parricide ; for all the numerous Brood of his
 " adulterous and incestuous Brats, begotten of a
 " Multitude of Whores, at Home and Abroad ;
 " yea with his own Sister too, he died a childles
 " Pultron, and had *the unlamented Burial of an*
 " *Aſſ* ; and for all his hypocritical Pretensions to
 " a Protestant Profession, he drunk his Death in a
 " Popish Potion, contriv'd by his own dear Bro-
 " ther that succeeded him, — passionately re-
 " senting *Charles* his Vow, to suffer the Murder
 " of the Earl of *Essex* to come to a Trial, which
 " was extorted by the reiterated Solicitations of
 " some, who offer'd to discover by whom it was
 " contriv'd and acted, which made the Duke's
 " guilty Conscience to dread a Detection of his
 " deep Accession to it ; whereupon the Potion
 " quickly after prepared, put a Stop to that, and
 " an End to his Life, *February 6. 1685.* of which
 " horrid Villany Time will disclose the Mystery,
 " and give the History when it shall be season-
 " able."

Page 237. " A Prelate's Depute is no Minister
 " of Christ, but a Curate is a Prelate's Depute,
 " Ergo. — That a Prelate's Depute is no Mini-
 " ster of Christ, I prove not only from that, that
 " a Prelate, *qua Talis*, is not a Servant of Christ,
 " but an Enemy ; and therefore cannot confer up-
 " on another that Dignity to be Christ's Servant."

“ but also from this, that the Scriptures allow no
“ Derivation of deputed Officers, *Rom. xii. 7, 9.*”

Page 255. “ Never can it be instanced these
“ twenty-seven Years, that the Curates have
“ brought one Soul to Christ, but many Instances
“ may be given of their murdering Souls. Hence
“ these who cannot but be Soul-Murderers, may
“ not be heard or entertained as Soul-Physicians ;
“ but the Curates cannot but be Soul-Murderers,
“ *Ergo.*”

Page 256. “ The Meetings of the Curates, for
“ Administration of Ordinances in their Way, the
“ Lord hates, and hath signally forsaken ; there-
“ fore we should hate and forsake them.” This
is confirm'd by Mr. *Durhame.* *Rev. i. p. 55.*

Page 259. “ Hearing of Curates reductively,
“ involves us under the Guilt of Idolatry, and
“ Breach of the second Commandment ; therefore
“ we ought not to let them dwell in the Land,
“ lest they make us sin, *Exod. xxiii. 32.* We
“ should destroy their very Names out of the
“ Place, *Deut. xii. 3. Judg. ii. 7.*”

Page 285. “ *Jus Populi, Cap. 16.* (says he)
“ make this one Character of a Tyrant, that liv-
“ ing in Luxury, Whoredom, Greed, and Idle-
“ nes, he neglecteth, or is unfit for his Office.
“ How these suit to our Times, we need not ex-
“ pres: What Effrontery of Impudence is it for
“ such Monsters to pretend to rule !” *Page 296.*
“ Kings and Tyrants, for the most Part, are re-
“ ciprocal Terms.”

Page 306. “ We own the Obligation of our fa-
“ cred Covenants unrepealably and indispensably
“ binding to all ; but we deny that hereby we are
“ bound either to maintain Monarchy, or to own
“ the Authority of either of the two Monarchs
“ that have monarchized or tyrannized over us
“ these twenty-seven Years past. In the Cove-

“ nants

“ nants we are not bound, but only conditionally,
 “ to maintain the King’s Person and Authority,
 “ that is only upon the Terms that he should be a
 “ loyal Subject to Christ, * and a faithful Servant
 “ to the People, which he cannot be thought who
 “ does not cause all to stand to their Covenant-
 “ Engagements, as *Josiah* did, *2 Chron.* xxxiv.
 “ But alas, there was never a *Josiah* in the Race
 “ of our Kings ; they rose up to the Height of
 “ Rebellion against God and the People, with
 “ Heaven-daring Insolence, not only breaking,
 “ but burning the Holy Covenant.”

Concerning owning Tyrants Authority, p. 308.

“ When Monarchy becomes opposite to the
 “ Ends of Government, the Contagion of it af-
 “ fects that very Species of Government ; and
 “ then the House is to be pull’d down, when the
 “ Leprosy is got into the Walls and Foundation.
 “ The People may make their publick Servant
 “ sensible, that he is at his highest Elevation but
 “ a Servant. Hence now when the Species nam’d
 “ in the Covenant, *viz.* Monarchy, is so vitiate,
 “ that it is become the Instrument of the De-
 “ struction of all the Ends of that Covenant, and
 “ now by Law transmitted to all Successors, as an
 “ hereditary, perfect, and perpetual Opposition to
 “ the coming of Christ’s Kingdom ; so that as
 “ long as there is one to wear that Crown, (but
 “ *Jehovah* will in Righteousness execute *Conia’s*
 “ Doom upon the Race, *Jerem.* xxii. ult. write
 “ this Man childless) and to enter Heir to the
 “ Government as now establish’d, he must be an
 “ Enemy to Christ : There is no other Way left,

* Mr. Rule, upon the Matter affirms the same, *Second Vindi-*
c. p. 90.

“ but

“ but to think on a new Model, moulded according to the true Pattern.”

Page 311. “ As he is not, nor will not be our covenanted and sworn King, and therefore we cannot be his covenanted and sworn Subjects; so he is not, nor can be our crown’d King, and therefore we cannot be his Liege Subjects, owning Fealty and Obedience to him.”

Page 340. “ It will be found that there is no Title on Earth now to the Crowns, to Families, to Persons, but the People’s Suffrage; for the Institution of Magistracy does not make *James Stuart* a King, no more than *John Chamberlain*.”

Page 375. “ Kings must be like Dogs that are best Hunters, not those who are born of best Dogs; therefore Dominion is not hereditary.”

Page 389. “ The Inferior is accountable to the Superior; the King is inferior, the People is superior; *Ergo*, the King is accountable to the People. The Proposition is plain; for if the King’s Superiority make the People accountable to him, in case of transgressing the Laws, then why should not the People’s Superiority make the King accountable to them, in case of transgressing the Laws.”

Page 411. “ In the fourth Article of the Covenant we are oblig’d to endeavour, that all Incendiaries and Malignants, &c. be brought to condign Punishment; therefore is it imaginable that the Head of that unhallowed Party, the great malignant Enemy, who is in the Spring, and gives Life to all these Abominations, should be exempted from Punishment? Shall we be oblig’d to discover and bring to Punishment the little petty Malignants, and this implacably stated Enemy to Christ, escape with a Crown on his Head? Nay, we are by this oblig’d, if ever

“ ever we be in Condition, to bring these stated
 “ Enemies to God and the Country, to condigne
 “ Punishment, from the highest to the lowest :
 “ And this we are to do, as we would have the
 “ Anger of the Lord turn’d away from us, which
 “ cannot be without hanging up their Heads before
 “ the Lord against the Sun, *Numb. xxv. 4.*”

Page 412. “ By the fifth Article of the Covenant, we are oblig’d to endeavour, that Justice be done upon such as oppose the Peace and Union between the Kingdoms ; but this Man and his Brother have destroy’d and annull’d that which was the Bond of these Kingdoms Union, *viz.* the Solemn League and Covenant.”

Page 459. “ That from *God save the King*, now impos’d, as it is found in the Original, is only paraphrastically expounded, and most catachrestically applied to Tyrants, being in the native Sense of the Words only, *Let the King live* ; which, as now it is extorted most illegally, so it can be render’d neither civilly, nor sincerely, nor christianly ; it is a horrid Mocking of God, and a heinous taking of his Name in vain, contrary to the third Commandment : If it be a Congratulation, it is the more abominable, not only for the Hypocrify that is in it, but the Blasphemy, in giving Thanks for the Promoter of the Devil’s Interest, and the Destroyer of Christ’s, and the Liberties of Mankind.”

Page 466. “ Let us consider the Person and Matter for whom and for what this Prayer (*God save the King*) is extorted ; either it is for the Salvation of *James the Papist*, or of *James the Tyrant*. Now it is not the Will of God, that they that have, and keep, and will not part with the Mark of the Beast, should be saved ; for he is adjudg’d of God to drink the Wine of his Wrath, *Rev. xiv. 9, 10.* We cannot pray for him

“ him as a Christian, or as King, because he is
 “ neither ; and as a Tyrant, he can no more be
 “ sav’d than as a Papist ; for *Tophet is ordain’d of*
 “ *old, yea, for the King it is prepar’d*, Isai. iii. 33.
 “ Now while he continues such, we must com-
 “ plain in Prayers, not for his Mis-government
 “ only, but for that he governs, and desire to be
 “ deliver’d from him ; for considering what a
 “ Man, and what a King he is, guilty of Mur-
 “ der, Adultery, Idolatry, under the Sentence of
 “ the Law both of God and Man, we can pray no
 “ otherwise for him than for a Murderer, Adul-
 “ terer, Idolater ; we cannot pray that the Lord
 “ may bless his Government, for it is his Sin and
 “ our Misery, that he is a Governor, and his
 “ Throne is a Throne of Iniquity.” What Form
 of Prayer this Author uses for the King, may be
 seen at the End of the Notes of their Prayers.

Page 482, and 483. “ These that now would
 “ impose Bonds upon us, are such Sons of Belial
 “ as cannot be taken by the Hand. There is one
 “ general Argument that will condemn coming in
 “ any Terms or Bonds with that Party that have
 “ broken the Covenant, because such Transactions
 “ are a Sort of Confederacy with the known Ene-
 “ mies of the Truth and Godliness *. Mr. Gil-
 “ lespy demonstrates that to be unlawful ; when
 “ in Capacity, we should not suffer them to dwell
 “ in the Land ; if we are not to be familiar with
 “ Heathens, far less with Apostates ; for the
 “ Apostle lays much more Restraint from Com-
 “ munion with them, than with Pagans, I Cor. v.
 “ 10. And again, Exod. xxxiv. 12. all sacred
 “ Transactions are discharg’d upon a moral and
 “ perpetually binding Ground ; and all Toleration

* Compare this with the late Assembly’s refusing, at the King’s Desire, to admit of any of the Episcopal Clergy, with them, into the Exercise of the Ministry.

" is prohibited, and all conjugal Affinity. Such
 " Compliances brought on the first desolating
 " Judgment, the Flood on the old World, *Gen. vi.*
 " when the Godly confirmed and incorporated
 " with the ungodly Crew. — The Scriptures fre-
 " quently disprove all Confederacies, Covenants,
 " Concord, and without Distinction all Trans-
 " actions and unitive Agreements with the Men
 " of *Belial*, that overturn the Reformation,
 " p. 487."

Page 500. " It's clear from the Form, the Ob-
 " ject, and from the Ends of the Covenant, which
 " are all moral, and of indispensable Obligation,
 " that it is of perpetual and unalterably-binding
 " Force, obliging the present and all future Ge-
 " nerations."

Page 501. *By Allegiance and Loyalty, can be meant nothing else, by our present Governors, but an Obligation to own and obey, and never to oppose the Design of advancing Tyranny; and by Peaceableness and Orderliness, nothing else can be intended, than an Obligation never to oppose either the present Settlement, or future Establishment of Popery and arbitrary Power, upon the Ruins of the Reformation, and our civil and religious Rights and Liberties; whence they that take these Oaths and Bonds, in any other Sense, look more to the Liberties of worldly Interest, than to the Dictates of Conscience, and by quibbling Evasions do but mock God, deceive the World, and illude the Enemies, and delude themselves.*

Page 505. " The Covenant is the Foundation
 " of the People's Compact with the King at his
 " Inauguration, the fundamental Law of the Co-
 " vernment, and among the very *Leges & regulæ*
 " *regnandi*; so that the Rescinders of it are charge-
 " able, not only with Perjury, but of Treason
 " and Tyranny, in breaking and altering the Con-
 " stitution of the Government, and are liable to
 " the

“ the Curse of the Covenant ; for they cannot re-
 “ scind that, nor escape its Vengeance ; whereof
 “ we have a Speaking-Pledge already, in that the
 “ Rescinder of these Covenants was so terribly re-
 “ scinded, and cut off by the Hands of unnatural
 “ Violence, God thereby fulfilling that threatned
 “ Judgment of Covenant-Breakers, *That he that*
 “ *bath broken his Covenant, shall be brought to De-*
 “ *struction, and bloody and deceitful Men shall not*
 “ *live out half their Days.* So Charles the Second
 “ got not leave to live out half of the Days he
 “ projected to himself.”

Page 508. “ To require Men to subscribe to a
 “ Declaration, asserting, that the National Cove-
 “ nant, and the Solemn League and Covenant,
 “ were and are in themselves unlawful Oaths, is
 “ to require Men to enter into a Confederacy
 “ against the Lord, at which the Heavens might
 “ stand astonish'd ; it's an unparallel'd Breach of
 “ the third Commandment, and could no more be
 “ taken in Truth and Righteousness, than an Oath
 “ renouncing the Bible.”

Page 513. “ An Acknowledgment of Eccle-
 “ siastical Supremacy resident in the King, is the
 “ most blasphemous Usurpation on the Prerogative
 “ of Christ, that ever the greatest Monster among
 “ Men durst arrogate ; yea, the *Roman Beast* ne-
 “ ver claim'd more ; and in the Effect it is no-
 “ thing else but one of his Names of Blasphemy,
 “ twisted out of the Pope's Hands by King *Henry*
 “ the Eighth, and handed down to Queen *Eliza-*
 “ *beth, &c.* By this many intolerable Incroach-
 “ ments made upon the Liberties and Privileges of
 “ the Church of Christ, are yielded unto ; as that
 “ there must be no Church-Assemblies without
 “ the Magistrates Consent ; but that the Power
 “ of convocating and indicting Assemblies does
 “ belong only to him, that he may dissolve them
 “ when

" when he pleases, and that his Presence, or his
 " Commissioners, is necessary to each national
 " Assembly."

Page 516. " To engage in Bonds of living
 " peaceably, is to engage in Bonds of Iniquity ;
 " they are Covenants of Peace with God's En-
 " mies, whom we should count our Enemies,
 " and hate them because they hate him, Psal. cxxxix.
 " It's more suitable to answer as *Jehu* did to *Joram*,
 " *What Peace, so long as the Whoredoms of thy*
 " *Mother Jezebel, and her Witchcrafts are so ma-*
 " *ny ?* than to engage to be at Peace with those
 " who are carrying on *Babylon's Interest*, the Mo-
 " ther of Harlots and Witchcrafts *."

Page 658. " For private Persons to destroy
 " and rid the Commonwealth of such Burdens
 " and vile Vermin, so pernicious to it as *Tyrants*
 " are, was thought a Virtue meriting Commenda-
 " tion by all Nations ; and among the rudest Na-
 " tions this is a Relict of Reason ; as the Oriental
 " *Indians* have a Custom whenever any Persons
 " run a *Muck*, that is, in a revengeful Fury take
 " such a Quantity of Opium as distracts them into
 " such a Rage of mad Animosity, that they fear
 " not to assault and go thorough destroying whom
 " they can find in their Way ; then every Man
 " arms against him, and is ambitious of the Ho-
 " nour of first killing him, which is very rational ;
 " and it seems to be as rational, to take the same
 " Course with our mad malignant *Mucks* †, who
 " are drunk with hellish Fury, and are running in
 " a Rage to destroy the People of God."

Page 701. *The exacting Taxations for maintaining*
of the Army, and the paying of Subsidies, was, and

* Upon this Consideration the late Assembly refused, at King William's Desire, to receive the Episcopal Party into any Terms of Peace or Communion.

† All that are not true Covenanters.

remains to be a consummating Crimson Wickedness, the Cry whereof reaches Heaven ; since upon the Matter it exceeded the Gadarens Wickedness, and was short of their Civility : They did not beseech Christ and his Gospel to be gone out of Scotland, but with arm'd Violence declar'd, they would with the strong Hand drive him out of his Possession, in order to which, their Legions are levied with a professed Declaration, that there shall not be a Soul left in the Nation, who shall not be slain, shut up, or sold as Slaves, who will own C H R I S T and his Interest.

Page 712. " The paying of Subsidies to the present Government, is to furnish that Party of the Dragon's Legions, in their War against Prince Michael and his Angels, with Supplies ; which no moral Force can excuse, no more than it can do the shedding of the Blood of their innocent Children, or sacrificing them to Moloch ; for no Sacrifice they can offer to the Devil, can be more real, or so acceptable, as what they declare by this, being so direct, not only in Opposition to the Coming of the Kingdom of Christ, but the Deletion of his precious Interests, and the giving Satan such an absolute Dominion in the Nation, as that they who have made the Decree, and all who put it in Execution, practically declare thereby they have mancipiate themselves to his Slavery, and sold themselves to work Wickedness in the Sight of the Lord ; so likewise that all the rest of the Nation may with themselves become his Vassals ; and in Evidence of their Opposition to Christ, and in Recognition to Satan's Sovereignty, and their Subjection, they are appointed to pay these black Meals *."

* Taxes.

Mr. Rule, the great Scribe now of the Party, in his *Second Vindication of the Church of Scotland*, owns at every Turn, that there are many Presbyterians in *Scotland*, who are neither moderate nor sober ; and to these he imputes all the Rebellions and Murders committed by the Party ; and yet he calls the legal Restraints, put upon these wild or mad Presbyterians, (for so they must be call'd, if they be neither moderate nor sober) cruel Persecutions. Now their whole pretended Martyrology being only made up of these Men, I would fain know whose Martyrs such Men were ; for the Devil has his Martyrs too. This is Mr. Rule's best Way of Reasoning, for which I am apt to think, there's few of the Party that will thank him ; it being most evident, that those whom he so much disowns and reflects upon, are the only true *Scotch Presbyterians* ; for whereas Rule, and some few with him, who would be thought moderate and sober, have evidently deserted the old Cause, and seem to sit down upon the Lees of *Dutch Presbytery*, unto which they have basely degenerated, these others tread exactly in the Steps of their Forefathers, and act in a close Conformity to the Covenants, and the Decrees of the general Assemblies, which must be acknowledg'd to be the Rule for *Scotch Presbyterians*, or else it must be confess that they have none.

I shall leave the Reader to judge, which of these two are indeed the truest *Scotch Presbyterians*, by the Account which one of their own famous Writers gives of those whom Mr. Rule calls sober and moderate, in the *Historical Representation of the Testimonies of the Church of Scotland*, (printed 1687. page 162, and downwards). Speaking of the Toleration granted in that same Year by the King, he says, and truly too, *That those who embrac'd it, acted contrary to the Presbyterian Principles of the*

F Church

Church of Scotland, particularly to the Declaration of the general Assembly, July 27. 1649. and contrary to the Covenant. And on this Head his Arguments are infinitely beyond any that ever we have heard from Mr. Rule: For (says he) this Tolleration is founded on Sovereign Authority, Prerogative Royal, and Absolute Power, which all are to obey without Reserve. Again, (says he) it comes through such a Conveyance, as suspends, stops, and disables all penal Laws against Papists, and thereby everts all the Securities and legal Bulwarks that Protestants can have for the Establishment of their Religion, making them depend only upon the arbitrary Word of an absolute Monarch, whose Principles oblige him to break it; so they that accept this Tolleration, do thereby recognize a Power in the King, to subvert all Laws, Right, and Liberties; which is contrary to Reason, as well as Religion, and a clear Breach of the Covenants. By this Tolleration the Papists are encourag'd and increased in Numbers, the whole Nation overflow'd with their hellish Locusts, and all Places fill'd with Priests and Jesuits; yea, the executive Power of the Government is put in the Hands of the Romanists. —— Whatever Liberty this may be to some Consciences, it's none to the tender; it's only a Tolleration, which is always of Evil; for that which is good, cannot be tolerated, under the Notion of Good, but countenanc'd and encourag'd as such: Therefore this reflects upon our Religion, when a Tolleration is accepted, which implies such a Reproach; and the annexed Indemnity and Pardon, tacitly condemns the Profession thereof, as a Fault or Crime, which no Christian can bear with, or homologate by Acceptance. Some Addresses, particularly the Presbyterians at London, have blasphemously alledg'd, that God is hereby restor'd to his Empire over the Conscience: Moreover, *(says he) true Presbyterians

* Alsep, and other, London Presbyterians Address to King James.

can never class themselves among them that are hereby indulg'd, viz. Archbishops and Bishops, all the Prelatical and Malignant Crew, all Quakers and Papists, reaching also all Idolatry, Blasphemy, Heresy, and Truth; making the Professors of Christ Partners with Antichrist's Vassals. Such a Toleration is contrary to the Scripture of the Old and New Testament; it's like Julian the Apostate's Toleration, designing to root out Christianity; it's contrary to the Confession of Faith, and therefore to accept this Toleration, is inconsistent with the Principles of the Church of Scotland, National and Solemn Leagues and Covenants, and Solemn Acknowledgments of Sins, and Engagements to Duties; in all which we are bound to extirpate Popery and Prelacy, as inconsistent with the whole Tract of our former Contendings, and particularly with the Testimony of the Synod of Fife, and other Brethren, against Cromwell's vast Toleration and Liberty of Conscience.

“ The worst of all is (says he) that it's further
 “ declar'd in that Toleration, that nothing must
 “ be preach'd or taught, which may any way tend
 “ to alienate the Hearts of the People from the
 “ King or his Government. Here is the Price at
 “ which they ought to purchase their Freedom; a
 “ sad Bargain, to buy Liberty and sell Truth.
 “ But who can be faithful, but he must think it
 “ his Duty to alienate the Hearts of the People
 “ from such an Enemy to Christ? What Watch-
 “ man must not see it his indispensible Duty, to
 “ preach so that the People may hate the Whore,
 “ and this Pimp of hers. It cannot be but very
 “ stumbling to see the Ministers of Scotland pur-
 “ chasing a Liberty to themselves, at the Rate of
 “ burying and betraying the Cause into Bondage;
 “ and thus to be laid by, from all Opposition to
 “ Antichrist's Design, in such a Season. The
 “ World will be tempted to think, that they are

“ not govern’d by Principles, but their own Inter-
 “ est, and that it was not the late overturning
 “ of Religion and Liberty that offended them ;
 “ for if that arbitrary Power had been but exerted
 “ in their Favours, though with the same Prejudice
 “ to the Cause of Christ, they would have com-
 “ plied with it, as they do now.”

Mr. Rule, in his late Book, is highly offended with the Author of the *Case of the afflicted Clergy*, for saying, *That the Presbyterians addressed and thank’d King James for this Toleration, in a fawning and flattering Manner*; and yet our honest Presbyterian Author deals more roundly with them, *Page 173.* His Words are these; *The Addresses made thereupon, were with a Strain of fulsome and blasphemous Flatteries, to the Dishonour of God, the Reproach of the Cause, the betraying of the Church, the Detriment of the Nation, and the exposing themselves to the Contempt of all.* Again, (says he, *Page 176, 177, 178.*) *The Address itself is of such a Dress, as make the Things addressed for to be odious, and the Addressers to forefault the Respect, and merit the Indignation of all that are Friends to the Protestant and Presbyterian Cause.*----

“ Nothing could have been more croſs to the real
 “ Desires of the true Presbyterians, than this newly start-up Opinion, that Interest has led them
 “ to espouse.—— There is nothing here sounds
 “ like the old Presbyterian Strain, neither was
 “ there ever an Address of this Stile seen before
 “ from Presbyterians: It would have look’d far
 “ more Presbyterian like, to have ſent a Protestation against the now openly design’d Introduction of Popery, and Subversion of all Laws and
 “ Liberties, which they are covenanted to maintain; or, at leaſt, an Address in the usual Language of the Presbyterians, who us’d always to
 “ ſpeak of the Covenants, and Works of Reformation;

“ mation ; but here is never a Word of these, but
 “ of Loyalty to *His Excellent*, to *His Gracious*,
 “ and to *His Sacred Majesty* ; of *Loyalty not to be*
 “ *question'd* ; an entire *Loyalty in Doctrine* ; a *re-*
 “ *solv'd Loyalty in Practice*, and a *fervent Loyalty*
 “ *in Prayers*. All that they are solicitous about,
 “ is not for the Prerogatives of their Master, or
 “ the Liberties of the Church, but lest their *Loy-*
 “ *alty* should be *question'd*, that they be otherwise
 “ represented ; all that they beseech for, is, not
 “ that the Cause of Christ be not wrong'd, or
 “ Antichrist introduc'd by this Liberty, but that
 “ those who promote any disloyal Principles and
 “ Practices, may be look'd upon as none of theirs ;
 “ and all the Hopes they have, is in the great Per-
 “ suasions of His Majesty's Justice and Goodness.”

“ Here is a lawles, unrestrain'd Loyalty to a
 “ Tyrant, claiming an absolute Power to be o-
 “ bey'd, without Reserve ; not only profess'd,
 “ but solicitously sought to be the Principle of
 “ *Presbyterians*, whereas it is the Principle of
 “ *Atheistical Hobbes*. — This is not the *Presby-*
 “ *terian Loyalty* to the King, according to the
 “ Restrictions in the Covenants ; but *Eraſtian*
 “ Loyalty to a Tyrant in his overturning Religion, .
 “ Laws, and Liberties, and in protecting and en-
 “ couraging all Iniquity. This Loyalty in Doc-
 “ trine, will be found Disloyalty to Christ, in a
 “ sinful and shameful Silence, that Wrong is done
 “ to him. This Loyalty in Practice, is a plain
 “ betraying of Religion and Liberty, and lying
 “ by from all Opposition to the Destroyer of both.
 “ And this Loyalty in Prayers, for all Blessings
 “ ever to attend his Person and Government, will
 “ be found inconsistent with the Zeal of Chri-
 “ stians, and the Cries of the Elect unto God, for
 “ Vengeance upon the Supporters of Antichrist,
 “ nor consonant to *Presbyterian Prayers* in Refe-
“ rence

“ rence to *Popish* Tyrants : It were much more
 “ suitable for them to pray, *That God, which hath*
 “ *caused his Name to dwell in his Church, may de-*
 “ *stroy all Kings that shall put to their Hands to alter*
 “ *and destroy the House of God,* Ezra vi. 12.”

Pages 178, 179. “ This Address is so stuffed
 “ with sneaking Flatteries, that it would more
 “ become Sycophant and Court-Parasites, than
 “ Ministers of the Gospel. —— Nothing but a
 “ Rhapsody of Flatteries, justifying all his Claim
 “ to Absoluteness, and engaging to demean them-
 “ selves so, as that he may find Cause to enlarge
 “ rather than to diminish his Favours, which can
 “ be no other Way but in assisting him to destroy
 “ Religion and Liberty. O what an indelible
 “ Reproach is this for Ministers, who pretend to
 “ be set for the Defence of the Gospel, thus to be
 “ found betraying Religion. This is in effect not
 “ only Flattery, but Blasphemy, as great as if
 “ they had said, They resolved by the Help of
 “ God, to be as unfaithful, time-serving, and si-
 “ lent Ministers, as ever plagued the Church of
 “ God, p. 180.”

Now the *Presbyterians*, who accepted this Toleration, and made such bustling Addresses of Thanks to King James for it, are they whom Mr. Rule calls the sober *Presbyterians*. And now I leave him to vindicate himself and them, for what is thus charg'd upon them, by one who is well known to be a true *Presebyterian*, * and as such is at present own'd and employ'd in a considerable Trust by the general Assembly ; and if we may judge from all the Principles and Practices of the former *Scotch Presbyterians*, he is really a far honester *Presbyterian*, than they who would now call themselves Moderate ; and yet in a Con-

* *Shields*, Chaplain to my Lord *Angus's* Regiment, one of their famous Authors and Preachers.

tradiction to that Title, persecute their reformed Brethren with the greatest Rigour and Severity. To conclude this Head, and to justify what may be thought most severe in the Character given of *Presbyterians* in the former Section, if we may believe the Account the *Presbyterians of Scotland* have publish'd to the World themselves, (as I think they ought not to blame us if we do) then the one half of our *Presbyterians* are neither moderate nor sober, but wild Hill-Men, Separatists, a robbing, lawless, ungovernable Rabble, a mad People, headstrong Traytors and Rebels; that is, in a Word, they are *Cameronians*. Vide *First and Second Vindication, and further Vindication of the Church of Scotland*. The other half are Betrayers of all Religion, Covenant-Breakers, worldly, fawning, flattering Court-Parasites, blasphemous, unfaithful, time-serving Ministers, and the greatest Plagues of the Church of Scotland. Vide *Hind let loose, Banders disbanded*. And even Dr. Rule, (as he intitles himself, and is angry that others do not call him so too) in that Defence of the *Presbyterians*, which he writes by the Order of the general Assembly, calls the *Cameronians* a People render'd mad, p. 91. And in the same Page, speaking of the other Party of *Presbyterians*, says, *I deny not but many of them put Force upon their Light*. Again, p. 118. *They did hear renitente Conscientia*. And what is this to say, in plain Terms, but that one Party of *Presbyterians* is without their Wits, and many of the other without any Conscience. Now what may Prelatists look for from such Men? *Pudet hæc opprobria nobis & dici potuisse & non potuisse refelli.*

There are some famous Authors more, that are fit to have Place here, because in their Writings they discover the true Spirit of the *Presbyterian* new Gospel; two of them own themselves to be present Pamphleteers for the Party, pretending,

forsooth, to answer Books too. The honestest and truest *Presbyterian* of these two, shall have, as he deserves, the first Place, that is the Author of *the brief and true Account of the Sufferings of the Kirk of Scotland, occasion'd by the Episcopalian*, since the Year 1660. London printed, 1690.

In the very first Page, he seems to be struck with Astonishment at the thinking but of *Episcopalian*, (as he calls them). “ O (says he) their superlative Impudence, their hellish Dissimulation and Malice : They imitate the Devil himself, who first tempts, and then accuses, though it’s too visible that their Consciences are past feeling, being seared as with a hot Iron. When their Hierarchy was restor’d, the Devil, who seem’d to be bound some Time before *, was let loose, the Flood-gates of all Impiety and Wickedness were set open, and Hell did triumph in its Conquests over the Nation, and display’d its Banner not only against Religion, but even Morality ; which the Prelates and their Adherents were so far from opposing, that they indulg’d the People, but especially the Gentry, in their wickedness, as knowing that to be the only Method to secure them on their Side.” Well, believe but this new Gospeller, and the *Scotch* Gentry, as well as Clergy, are a rare sort of Monsters indeed ; for the best Characters and softest Words he bestows upon them are these : “ They are godless Miscreants, of the true *Egyptian* Brood, infamous Parricides, Sorcerers, and incestuous Apostates, infamous Varlets, infamous Villains, least

* That was no doubt in the peaceful and godly Days of the Holy Covenant ; but how seem’d the Devil to be bound then ? why, it was after the New Gospel Way. He was bound in the Chains of Blood, Murder, and Rebellion ; being surfeited with those Sacrifices, he seem’d to lay himself down to rest, leaving all his Drudgery upon Earth to be perform’d by his Covenanted Agents.

" to corrode their own viperous Bowels with their
 " inhuman Fury ; the Devil's Instruments, fit on-
 " ly to be Stallions and Pimps to Bawdy-Houses ;
 " the Episcopalian Hireling-Preachers, with their
 " infernal Bawlings, the Scum and Refuse of the
 " Nation, they bore the Characters of Wicked-
 " ness on their Foreheads, liker Pagans than Pro-
 " fessors, Blood-Hounds, Children of Hell, the
 " Tyranno-papa-prelatical Host, the great papa-
 " prelatical Champion *Dundee*, savage Beasts in
 " human Shape, a graceless untoward Generation
 " of Prelatists, who use nothing but *Hectoring*
 " for Reason, and Cursing for Argument ; un-
 " godly episcopal Brutes, that reprobate Faction ;
 " that Limb of Antichrist, and infernal Locust,
 " the Apostate Archbishop *Sharp*, with a Malice
 " like his Father the Devil, that waspish formal
 " Prelate. — The Generation of Vipers, the
 " Episcopalian Seed of the Serpent, Hectors and
 " Buffoons, the most obdurate, impenitent, spiteful,
 " base, impudent Priests, whose Fathers were not
 " good enough to eat with the Dogs of their Flocks,
 " infamous, scandalous, lying, Runnagates, &c."

This is the Way the *Scotch Presbyterians* use to argue and answer Books ; and these are the sweetest Flowers of our Author's Presbyterial Rhetorick, that he liberally strows in every Page of his Book ; which being quite contrary to the Spirit and Genius of *CHRIST*, must be allow'd to pass for new-minted, superfine, *Presbyterian Gospel*.

Well, so much for *Scotland*, that's his own Country ; perhaps, our Author may be more courteous and civil to Strangers. Next then let's see how he treats the other reform'd Churches ; as for the Church of *England*, he discharges most furiously against her in many Places, *viz.* p. 7. " She
 " is the worst constitute Church in the World :
 " These Tantives, let their hyperbolical Preten-
 " sions

“ sions of Zeal for Religion and Loyalty be what
 “ they will, if the King but put forth his Hand
 “ to touch them, they * will curse him to his Face ;
 “ and rather than part with an Inch of Supersti-
 “ tion, or a swinish Lust, will, as the Party have
 “ always done, lay a Confederacy with Hell and
 “ Rome, as Times past and present do evidence be-
 “ yond Contradiction.” I wonder he did not
 add, and Times to come, for that would have been
 as true as the other.

Had again, *Page 8.* “ For the new upstart
 “ slavish Doctrine of Passive Obedience, as the
 “ Church of *England* had the Dishonour to be the
 “ Mother of it, she has also the Ignominy to be
 “ the Murderer, having basely cut its Throat, as
 “ Harlots use to do sometimes with their spurious
 “ Brood †.”

Page 27. “ If the *English* Clergy offer to assist
 “ the Prelatical *Scots*, as they are readier by a
 “ thousand to one to do it, ‡ than to swear Alle-
 “ liance to their Sovereigns, it may arm the good
 “ Women with their Folding-Stools once more
 “ against them, as it did formerly in King *Charles*
 “ the First’s Time, when one of the Bishops be-
 “ gan to read the *Common-Prayer*, which he call’d
 “ *Popery* ||.

Page 28. “ Is it not as lawful for the *Scotch Pres-*
 “ *byterians*, to pray against the *English* Hierarchy
 “ as Antichristian, as for the *English* Clergy and
 “ Prelates too, to plot, drink, and plead in their
 “ Sessions at the Devil, against the *Scots Presby-*

* Presbyterians indeed ordinarily prevent the King’s putting forth his Hand against them, by assaulting him first.

† The great Design of the New Gospel is to decry Passive Obedience, and to blaspheme the Church of *England*.

‡ The *English* Clergy, who scruple to swear, shew, that they can patiently suffer, and therefore are not concern’d at what *Presbyterians* threaten ; the Devil can go no further than his Chain reaches.

|| And so do all the New Gospellers.

“*terry?* And I believe they would pray against it
 “also, but that they have not a Form of it,
 “To suppose, that the banishing the Prelatical
 “Scots Clergy was not encourag’d by Authority,
 “is Ignorance and Sauciness ; for it’s plain, Au-
 “thority in *Scotland* has done what was proper for
 “a civil Government to do, *viz.* They have de-
 “clar’d the Hierarchy Antihuman ; that is, con-
 “trary to the People’s Inclination * ; and, I sup-
 “pose, are so good-natur’d, to wish their Neigh-
 “bours were rid of it too ; and so much the ra-
 “ther, that they have so often found, and do still
 “find them imposing saucy Intrigues against the
 “Kingdom of *Scotland*, wherein, if they persist,
 “it may, perhaps (and let them blame themselves
 “for it) prove as fatal to them as it did in the
 “Days of Dr. *Laud.*” Well, here’s a severe and
 open Threatening, *England* then look to it.
 The *Scotch Presbyterians* are sworn in their holy
 Covenant, to reform *Britain* and *Ireland*, (though
 it be by Club-Law) and let them but have Power
 according to their Will, and they will soon visit
 you once more, *for all your Goods.*

Page 29. “The Bishops are generally found to
 “be against that which is for the Nation’s Good ;
 “and howsoever the late Opposition which they
 “made to the late King may be magnified, they
 “seem quickly to have repented of it. But sup-
 “posing they had continued stedfast, yet whatever
 “good Nature might have done, I am sure Ju-
 “stice would not have awarded them any Thanks,
 “which will appear undeniably true, if we consi-
 “der (*among many other Things which be instances*)
 “how most of the Bishops oppos’d the reversing
 “of the Judgment of Perjury given against Doc-
 “tor *Oates*, who did the Nation more Service

* By the same Argument, the Protestant Religion must
 be Antihuman in *France*, *Italy*, and *Spain*; and the Christian
 too in all the Grand Seignior’s vast Dominions.

“ than seven idoliz’d Stars, so many of whom are
 “ now turn’d Dark-Lanthorns. Nor can it ever
 “ be forgot, how many of the inferior Clergy,
 “ following the Conduct of their tripple-headed
 “ Guide, advanc’d the Interest of the tripple
 “ Crown, and some of them topping ones too, at
 “ the Hour of Death, grated with their slavish
 “ nonsensical Doctrine of Resistance upon the
 “ Consciences of the noble Heroes and Darlings of
 “ the People, the Lord *Russel* and the Duke of
 “ *Monmouth* upon the very *Scaffolds*; and if the
 “ contrary Doctrine be damnable, as they al-
 “ ledg’d, then I am sure their Church hath been
 “ guilty of damnable Practices since *.”

This is the Charity that the New Gospel Professors have to the Church of *England*, which the whole Christian World besides them doth so justly honour and esteem, upon the Account of their Government, Worship, Doctrine, and Practice, which their fanatical Neighbours so maliciously censure and blaspheme. Well, but (say they) the *Church of England* is still labouring under much Romish Superstition and Idolatry; and, which is worse, she is *Papa-prelatical*; nay, she is *Archi-papa-prelatical*; and that’s Antihuman in the New Gospel Phrase; but I hope they will be kind, at least, to their Brethren of the *Presbyterian* Church beyond Sea: Are not the *Dutch* and *French Presbyterians*? Is not the Mother Church of *Geneva* thoroughly reformed? No, no, they have never set up the solemn League and Covenant for their Standard; or, to speak in the Author’s own Words, *Page 27.* They are *Strangers to the Power of Godliness*, because not knowing how to pray, without they must have Recourse to a Form, which is as unreasonable and unnatural an *Imposition upon the Strong*, especially

* Every Thing that’s not agreeable to the New Gospel, must be slavish, nonsensical, and damnable.

on Ministers, as would be the imposing of Crutches upon the adult and able Part of Mankind, who can walk better without them. Well, Christ prescrib'd a Form of Prayer to his Disciples; the first, and all the succeeding Ages of the Church, thought it not only convenient, but necessary to use Forms in publick Worship; but, alas, the Disciples themselves, and all the preceding Christians, are but weak, unable Infants, in respect of the adult, strong, and covenanted Professors of the New Gospel in the *West of Scotland*.

The next famous Author is Mr. *Rule*, who calls himself a Doctor of Medicine (for they never pretend to have any in Divinity). In the Second Vindication of the Kirk of *Scotland*, he says, *Page 113.* *That is an unfair, injurious, and false Imputation, to charge the Severity of the Stile of this Author upon the Presbyterians, who, he says, disown the Stile, it being written by a Cameronian, while they stood at a Distance from the sober Presbyterians.* However, those whom he calls *sober Presbyterians*, have never yet, by any publick Deed, condemn'd that Book, nor any other of the Barbarities of these *unsober Cameronian Presbyterians*, but have, on the contrary, receiv'd them into their Communion, without the least Acknowledgment of any such Crimes; and Dr. *Rule* (that I may not offend him) calls them the *Zealous Party*, and represents them as pretty gentle, in that they made it *their Work only to deprive, and not to murther the Episcopal Ministers*, *Page 125.* Although the Doctor knows, that Instances can be given of some Ministers that were even murther'd by that zealous Party, not long ago; and himself owns, in the Beginning of his *Postscript*, that five Men and six Women, *Presbyterians*, came to the House of *William Ferguson*, Minister of *Kilpatrick*; and because he would not alter his Manner of Praying, and come out of his House,

House, as they had charg'd him, they therefore invaded his House, tore off his Cloaths, and beat him on his Head and Legs, which look'd but too like a Design to murther him. Several other Things of this Nature were so notorious, that his ridiculous Way of disguising, when he cannot deny them, must needs satisfy the World of the certain Truth of the Accounts that have been given by the Eye-Witnesses and Sufferers in that Persecution. Upon which Consideration, Mr. Pitcarne, a better Writer, and, as it appears, a much honester Man, declin'd the Vindication of these late Proceedings of the *Presbyterians*; not that he did not like the *Presbyterian* Cause, for he is thorough-pac'd that Way; but because, after he had examin'd the Matters of Fact for several Months, as he had been enjoin'd by the Fraternity, he found it impossible to speak any Thing in their Vindication, but that the greatest Part of *Scotland* would know to be notoriously false; wherefore, as Dr. Rule himself informs us, *Preface* to his *Second Vindication*, Parag. 5 & 7. in the End of the same Book, Page 190. *When this Affair was committed to him, after many Months he return'd the Papers to be answer'd, without any Reply to them.* But passing this, I wonder that the worthy Doctor should in his late Book (now cited) exactly imitate that severe Stile, which he and his sober Party pretended to disown; but, perhaps, he sees not this Beam in his own Eye, with which he must grant the soberest *Presbyterians* to be justly chargeable; because, as he himself is at great Pains to inform the World, both in the Beginning and Ending of his Book, *The whole Party committed that Trust to him, when others had refus'd it, Vide Preface, Parag. 5, and 7 Page, and Second Vindication, p. 192.*

Upon which Account, not only the scurrilous Railing, but all the Untruths, Contradictions, and Nonsense,

Nonsense, which abounds in every Page, is justly chargeable upon the whole Party ; of which I shall give the World such a Taste, as may be sufficient to make them judge of all the rest, which would be too tedious and nauseous here to insert. First then, as to *Scurrilous, Railing Accusations*, in the very first Page of his Preface, he calls Prelatists, *The Seed of the Serpent, whose Enmity against the Seed of the Woman* (that you must know, is *Scots Presbyterians*) as it began, so it must end with the *World* ; and that you may not mistake him, he avers after in the same Page, *That they use the old Stratagems of Satan* ; and in the second Page he compares them to *Heathens, Papists*, yea, they are *Devils, both Greek and Syriack Devils* ; nay, they are *Jesuits* ; *Wo to Posterity if they believe them*, for then, to be sure, *succeeding Ages will turn absolute Scepticks*. He adds, *It's evident, that many of them regarded not the Civil Authority of the Nation* ; and others, by their *Lewdness of Conversation, made themselves unworthy to be in the holy Function of the Ministry*, Preface, Parag. 2.

And in the Book itself, Page 1. he charges the Authors of our late Books, with *Malice, Lies, Railing, and guilty of the foulest and falsest Misrepresentations that the Minds of Men can suggest, enrag'd by being depriv'd of the Occasion they once had to persecute their Neighbours, the End to which they improv'd their lucrative Places*. Page 4. *Mean Spirits and Mercenary Souls, that employ themselves in mendicant Writings and Practices* ; ----- beyond the common Size of flanderous *Malice*, p. 7. *Guilty of the highest Impudence and Sauciness*, p. 12. *Prelatical Party eminent for Spite, but hath neither Truth nor Charity to warrant it*, p. 21. *They who know their Temper, and the Brow and Way of those for whom they plead, will not believe their Professions, their Hypocrisy being shameful and twisted with Malice*,

lice, p. 23. The Temper of Episcopalian is by unmanly, as well as unchristian Shifts, to buoy up their sinking Cause, p. 25. This Historian's ignorant Malice is to be despis'd, Judas Iscariot was his Predecessor, p. 52. The Contempt of the Ministry came from the Atheism and Debauches of the Episcopal Clergy, p. 64. And again, of an eminent Divine *, he saith, That his Words are like those of a mad Man, or of one raving in a Fever, p. 51. It would be tedious and nauseous to trace this his Presbyterian Eloquence, through every Page, as he vents it; or to shew how falsely and boldly he charges a whole sacred Order of Men, with the Faults, which he supposes, and would have the World believe, some single Persons among them, to be guilty of; as that they are perfidæ frontis, Nothing manifestly false can check their Conscience and Impudence: The whole Party grossly ignorant: Papising Prelates, p. 126, 131, 133. Spewing out the most spiteful Venom that can lodge in a human Breast, p. 136. Impudence beyond Jesuitical, p. 142. They glory either in their having no Principle, or that they can yield over the Belly of Conscience, to promote their Interest with Men, p. 144. The Differences betwixt us and them, are not reconcileable; + a Heap of Lies, Men that have taught their Tongues and Pens to speak and write Lies, p. 146, 147. Lies and Calumnies, horrid Lies, a broad Lie, p. 150, 151. This which they now call a broad Lie, pass'd for a Gospel Truth among the Presbyterians, An. 1648. || Prelatical Incumbents were scandalous, and unfit to edify the People, and do rather harden them in Wickedness, p. 162. A whole Fardel of Lies, malicious Representations, coupled Falshoods, impudent and false As-

* Loved and honoured by all but Presbyterians.

† And yet they own the same Religion with us, p. 1. l. 3.

|| The Authority of their Assemblies above that of King and Parliament.

sertions, brazen Foreheads, p. 166. Prelates spend their short Glass with gingling pye-bald Orations, p. 168. Bitterness, Malice, and Contempt, is suitable to the historical Talent of many of the Prelatical Party: If the Debauchery of Prelates did not tempt People to count all Religion a Sham, it were well, p. 173. He knows that his impudent Assertions and Lyes can be discover'd, and his Villany come abroad at last, p. 178. A snarling Cur —— a lying Spirit doth possess the Men with whom we have to do, p. 191, 194.*

This is the meek lowly Strain of the *Presbyterian* New Gospel, whereby the Soberest of them pretend to vindicate their own Proceedings, and refute the Writings of other Men. I leave the World to judge, by this Way of defending the Party, what their Cause must be, and to determine, whether he who calls himself a sober *Presbyterian*, and says, *That he was selected and appointed by the sober General Assembly, to write in their Defence,* be not indeed as black and foul-mouth'd, as the most rank and rigid *Cameronian* among them all: For my Part, I can see no Difference betwixt his Stile and theirs, except this may pass for one, that Mr. Rule seems to have learn'd his Stile from the *Coal-Stealers* in *Edinburgh*, or at *Buck-Haven*, of which College only he ought to have been Principal; whereas the *Cameronians* seem to have learn'd their Stile from the Shepherds and Herring-Fishers on the *Western Coast*, who, though they have more Cant, yet they have less Knavery than the former. If Mr. Rule should challenge me, as falling into the same Fault for which I here blame him, because of some Sharpness which he may apprehend to be in that Character I have given before of the *Presbyterian* Preachers and People, yet that is only chargeable upon my single Person, and not

* Well-Ranted Rule.

upon others of our Party ; for I neither do, nor pretend to write by a Commission from them : And besides, he himself hath provided me with an Apology, viz. *Calling Things by their true Names, is not to be reckon'd inconsistent with Moderation and Calmness ; a petulant and effronted Adversary is not to be handled with that Softness of Stile, which is fit for such as are more modest.* Preface, Parag. 6.

But passing those Flowers of *Presbyterivn Eloquence*, let us examine in the next Place, if this Author makes amends for his Stile, by the Truth and Reason that he writes. It would be tedious to trace him through every Page, in which his Non-sense, Contradictions, and Falshoods abound, and therefore I shall here mention only some Generals.

There is one Principle suitable to the Genius of the New Gospel only, upon which much of his Book is founded, and it's this, *Do as ye have been done by* ; by this he excuses the greatest Barbarities of the *Presbyterian Rabble*, and often justifies their highest Severities against *Episcopal Ministers** ; it's true in other Places he condemns them, and says, he will not defend them ; but he seems not concern'd shamefully to contradict himself at every Turn. The People for whom he pleads are not so critical as to observe that, and for others he says, that he despises and contemns them. Sometimes, if you'll believe him, Cameronians are zealous godly Men, eminent for their Suffering for Christ : By and by, says he, *They are a wild, ungoverned, desperate Rabble, rendered mad by Oppression.* The Sum of all is, Revenge is a true *Presbyterian Virtue*, and *Contradiction*, Mr. Rule's best Way of Reasoning.

Preface, Parag. 6. These are his Words : *I have treated the Adversaries I deal with as Brethren, desiring rather to exceed, than come short in Civility,*

* *Preface, Parag. 6.* at the End, and *Page 26. &c.*

and

and fair Dealing with them. But at the same Time he takes the Liberty almost in every Page, to call those he deals with, *Of the Seed of the Serpent, Devils, habitual Drunkards and Swearers, Traitors that deserve to have their Necks stretched, profane Persons, constant Sabbath-Breakers, horrid Liars and Slanderers, Men who beat their Wives, and in their Dealings are most injurious to Men, having no Conscience*, Page 32. *Ministers who are Opposers of Christ, and his Institution, who harden and encourage the People in their Sins.* As we may read in the Pages above cited, and many other of Rule's exceeding civil Book, which being written by the Design of the whole General Assembly, it's but natural and just to conclude, that this is the only Way of Scots Presbyterian Civility and fair Dealing. Again in the same Preface, and Parag. 6. he says, " I build not on Hear-say, or common Talk, " which is the best Foundation of many of the " Assertions of my Adversaries." And in the same Page, these are his immediate preceding Words ; " The Truth of Matters of Fact asserted " in this Treatise, is not to be taken from me, " but from them who are my Informers, few of " whom I pretend to any personal Knowledge of ; " therefore not my Veracity is pledged, but that " of others : If they have deceiv'd, or been de- " ceiv'd, I am not to answer for that." What can a Man believe of a Book that's usher'd in with such a doubting and contradictory Preface ? If these were not Mr. Rule's own express Sayings, Nobody could well believe, that the whole Faction could have singled out such a Writer to vindicate them ; but Falshood it seems has no Feet, and Liars who have so little Wit and Memory, must needs be often intangled in their own Snares.

" Some of the Church of England have med-
" dled far beyond their Line in our Affairs,

" though we be far from interposing in any of
 " theirs, p. 16. only upon Occasion we take the
 " Christian Liberty that our Predecessors have al-
 " ways done, of calling them Superstitious, Po-
 " pish, and Idolatrous in their Worship ; and in
 " their *Doctrine*, scandalous for Arianism, Armi-
 " nianism, Socinianism, Popery, and that *Turkissh*
 " Bow-String *Doctrine* of Passive Obedience ;
 " and that in their Government they are directly
 " contrary to Christ's Institution, to the Design of
 " the Reformation, and to the Holy Covenant,
 " being *Tyrannical, Prelatical, yea, and Archi-*
papa-prelatical. What we are bound to by the
 " Covenant, says he again, is not to reform them,
 " but to concur with them, when lawfully called,
 " to advance the Reformation ;" that is, wholly
 to overturn their Church and State, as we formerly
 did by our own glorious Gospel-Methods of
Fire and Sword, having a very lawful Call from
 a godly Party, who invited us to fight the Bat-
 tles of the Lord against the Mighty, the King,
 " who opposed Reformation-Work in the Land :
 " And now, says he, it's far from our Thoughts to
 " go beyond that Boundary, in being concerned
 " in their Affairs ; we wish their Reformation, but
 " leave the managing of it to themselves ;" that
 is, till we find such a blessed Occasion those Worthies
 of the Lord, the Reformers, did in 48.

Page 23. He says, That King James abdicated
 the Government, and that the Parliament call'd it so.
 If he knows any Thing of those Affairs, he knows
 that the Parliament of Scotland did not give it that
 Name, though that of England did : However, if
 he did abdicate, I would fain know, how this con-
 fests with Rule's concluding just before, p. 22. That
 his Royal Authority was taken away by the Nation ;
 and with what he says, p. 100. The Nation laid him
 aside, and chused another. That is the constant
 Doctrine

Doctrine of Scotch Presbyterians, (and they practise accordingly) That the People can give and take away the Royal Authority, can lay aside and chuse Kings at their Pleasure. vide Buchan. de Jur. Reg. Jus Populi Vind. Lex Rex, and Rule's Vind. Now, to use Mr. Rule's moderate Phrase in that Place, *Some Mens Necks have been made to stretch for a less Crime,* than to assert under an Hereditary Monarchy, that Kings are not to be elected. And it's certain they are as little Friends to their present Majesties, as to Monarchy, who would found their Authority upon such a tottering Bottom ; nay, Mr. Rule, in the Name of the other *Presbyterians,* tells plainly that they own no Allegiance to King William, but in so far as he supports *Presbytery,* and that it would overturn the very Foundation of his Authority to restore Episcopacy ; *For (says he) it is declar'd against in the Claim of Right as a Grievance, and therefore cannot be restor'd without overturning the Foundation of our present civil Settlement,* p. 90. Parag. 4. And again, Page 152, Parag. 2. *The Convention bath voted Episcopacy to be a Grievance to the Nation, and in the Claim of Right made it a Fundamental Article in the Government, that it should be abolis'h'd.* Now what's the Meaning of all this, but that the present Government of State must necessarily stand and fall with *Presbytery?* So that all their great Boasts of Loyalty to the present King, amount to no more than this, *No Presbytery, no King William.*

Page 36. Parag. 11. he says, *Most of the Episcopal Ministers who went out, were put out by their own Consciences ; for they deserted their Charges without either Sentence, Threatening, or Compulsion.* And yet before that, Page 26. Parag. 6. he owns, *That the Presbyterian Rabble did persecute, and drive them away. But that this is no more imputable to the Presbyterians, than the Drunkenness, Swearing,*

Whoredoms, and Persecutions, * that we charge many of the Prelatists with, are to be look'd on as the Crimes of all the Episcopalians. And farther he excuses that Rabble, because, as he there avers, *They were under the highest Provocations imaginable, to do what they did ; yea, to have proceeded to farther Severities.* And he adds, out of the Abundance of Presbyterian Sense, *That these Things were done in an Interregnum ;* which, by the bye, can never possibly fall out in an hereditary Kingdom † : And though he says we had then no Church Government, yet himself knows the contrary, and that Prelacy stood then established by many Laws made in twenty seven Parliaments, freely and legally elected in the most settled Times, and that the Prince of Orange, who had then, at the Desire of some of the Nobility and Gentry, taken the Kingdom under his Protection, did by his solemn Proclamation order all Things in the Church and State, to continue as the Laws had fixed them, till the Convention of the States should meet. But, says honest Mr. Rule, *These enrag'd People were chased in their Minds, and having now Potentiam, though not Potestatem, therefore it was not to be wondered that they reliev'd themselves || ;* that is, by rabbling the legal Orthodox Clergy. Moreover, Page 16. he says expresly, *That in Galloway the Incumbents were generally driven away :* But how all this is consistent with what he said before, viz. *That they deserted without either Threatening or Compulsion,* I leave the infallible Assembly, who employ'd this Author, to judge, and, if they can, to reconcile what he writes in the following Citations.

* This is the civil Stile that he promis'd to exceed in, Pref. Par. 6.

† Where in the Sense of the Law the King never dies.

|| 'Tis no new Thing for Presbyterians to think Power a sufficient Call to act illegally.

Page 34. Parag. 10. Speaking of the rabbling Cameronians, he says, " That they came into Mr. Skinner, Minister of *Daly*, his House, and after they had eaten, they went away without doing any Prejudice to any in the Family." Again, Page 27. Parag. 10. he owns expresly, " That those Rabble-Reformers by Force took away the Money out of the Poor's Box, from Mr. Russel Minister at *Goven*; but, says he, they did it with all Tenderness." And if you will credit those sacrilegious Robbers, Rule's Informers, both Mr. Russel and his Wife were drunk. But that our Author may prove himself and his Book to be all of one *Presbyterian* Piece, he tells again, Page 29. Parag. 5. *That the Author of The Case of the Afflicted Clergy, foully misrepresents the Cameronians, while he speaketh of their eating and drinking at the Expence of them whom they rabbled; all the Reports that we have of them, give Account of their not laying their Hands on the Prey*, Esth. ii. 15.

Page 145. *It's better that England and Scotland be two different Nations, than that the Institutions of Christ should be thwarted, that they may be made one.* — *May not two Nations trade together, and be governed by the same Laws, and yet bear with one another as to Church Ways!* And may not also the *West of Scotland*, and the other Parts of that Kingdom, trade together, and be govern'd by the same Laws, and yet the *West* not impose their Kirk-Ways upon the rest of the Kingdom? *Responde Gilberte.*

The Presbyterian Government was settled by Christ, p. 151. Here he leaves it to the Discretion of the Reader, to judge whether this be a simple Affirmation only, or an Affirmation and Oath conjoined; though the first may be his Meaning, yet the latter Sense seems most natural to the Words, and in any other Sense there is no Truth in them; and

indeed the Arguments by which their Preachers would persuade the People to this, are as ridiculous as the Assertion itself; for their ordinary Cant is, *Beloved, we read in the Word, that the Apostles went up together, one did not go before the other; there was no Precedency amongst them, Beloved; and therefore it's clear, that there was no Prelacy in those Days:* And again we read, that honest Paul (they never call him St. Paul, because he never swore to the solemn League and Covenant) left his Cloke at Troas: *Why, Sirs, you see plainly from this Text, that Paul had not a Gown, but a Cloke; for, says the Text, he left his Cloke, it does not say that he left his Gown: Never a Gown had that precious Man to leave, Beloved, and therefore you may be sure he was no Prelate; for they, false Lowns, have no Clokes, but Gowns.* From these and such like Arguments our Author allows no Church but the Presbyterian to be of divine Institution, and at one Dash he unchurches all the Episcopal Churches: *And yet, says he, Page 154. Presbyterians deny not Papists to be lawful Ministers.* If he can but confute the learned Dr. Pearson's Defence of Ignatius's Epistles, or shew us from any authentick Record, or receiv'd antient Historian, that Presbytery was ever the Government of the Church, then we shall yield the Cause, and believe, in spite of our Reason, that all Rule's vain and empty Boasts of this Matter, are indeed well founded, that both Parts of his Contradictions are certainly true, and all the real Foolishness of their Preaching solid Arguments.

Pages 154. and 155. he rakes his Wit and Cunning to evade and shift this notorious Truth, *That instead of fourteen Bishops, which were formerly in the Church, the Kirk had now set up Sixty:* But in this Matter, all his Quibbles and Sophisms (and his best Arguments are no more) depend upon this

Suppo-

Supposition, *That the Parliament was the Church,* (which is directly contrary to the fundamental Principle of a spiritual Power, inherent in the Kirk, altogether independent on the Parliament, which has no Power over Christ's Office-Bearers;) for it was that Parliament, in which there was not so much as one Clergyman, that *impower'd these sixty Presbyters to govern the Kirk, and restrained all the rest from that Privilege;* it was that Parliament which took upon them *to judge of the Hability of these sixty, and of the Inhability of other Presbyters to govern.* Well then, according to his Way of arguing here, *it's the Parliament that, pro Ecclesiæ Statu, can impower or restrain Presbyters,* notwithstanding, of their universal and equal Privilege to govern. Indeed this Parliament was excessively kind to Mr. Rule, and he for once will be civil to them, and, in Contradiction to all the Principles and Practices of former *Presbyterians,* they shall pass for the whole omnipotent Kirk.

Page 156. *We are for Moderation, mauger all the Reproaches cast upon us.* The Moderation of any Party is best known by their Practices when in Power: Now when the *Presbyterians* were last in Power, all the Evidences of their Moderation were, *The Reeking of Fields and Scaffolds with the Blood of Princes, Prelates, Nobles, Gentry, and Commons; the Cries and Tears of Widows and Orphans; the Groans of Men imprisoned, banished, excommunicated, sequestred; some Cathedrals razed, and others converted to Garrisons and Stables, and the lesser Churches made Dens for Thieves,* in the most literal Sense: And now that they are in Power again, all the Evidences of their Moderation, are *rabbling, robbing, beating, wounding, imprisoning, and banishing of Bishops, Curates, Wives, and Children; the stigmatizing and slandering innocent and good Men; invading the just Rights of the King, and*

of his best Subjects ; rendering whole Countries destitute of any Ministry ; flying at every Turn in the Face of civil Authority ; becoming false Accusers and Informers, and at the same Time sitting as Judges of Men in Office, and the next Day intruding into their Places * : This is purging Work, as they call it ; Kirk Moderation with a Witness ; and, to use Mr. Rule's own Words, it's even as essential to Presbyterians as Rationality itself ; which they pretend to be great Masters of, though their Scribblers be now and then delirious.

Page 157. Speaking of the Protestation made by some Presbyters, against the King and the Acts of Parliament, to assist and deliver him, when perfidiously imprison'd by the English Rebels, he says, *It was no gross nor scandalous Crime, but only a speculative Opinion in a controverted Point.* This shews what is the Opinion of Mr. Rule, and of the Party that imploy'd him ; but how it consists with his telling the World so often in his two last Books, *That Presbyterians do not take upon them to meddle in Matters of State, nor to controul their civil Governors,* I leave him to shew us in the next Vindication. In the same Page, and the following, Mr. Rule, vindicating the Proceedings of the General Assembly in this Matter, says, *That the fatal Division about Protestation and Remonstrance, was, through the Mercy of G O D, not so much as mention'd among them ;* and yet in the very next Lines he says, *That it was mov'd that the old Sentence against the Remonstrators should be revok'd ; and the revoking of their Sentence was confirmed by this Meeting. — That Mr. Pitcairn, one of the reverend Brethren, was dissatisfied with the Determination of the Meeting in that Affair, and was a little hot about it, and spoke of entering a Protestation against it.*

* As Mr. Rule himself did.

Would

Would any People but *Scotch Presbyterians* have employ'd such a Scribbler as dares thus profane the *Mercies of G O D*, to justify his own foolish and palpable Contradictions.

Page 160. He grants, that to make up their Meeting, *some Presbyterians sent more than was customary or allowable*; and yet it was a regular, lawful, General Assembly; *and that they had none at all sent from other Parts*; which Parts were more than one half of the Nation: And was not this a pretty General indeed, that included only the least Part of the Particulars? * This is true *Presbyterian Logick*, and the Author of it deserves well to be Head of a College. In the same Page he denies confidently, that *Presbyterians* were wont to appoint their *Fasts on the Lord's Day*; whereas he might have, with at least as great Shew of Truth, denied that ever they fasted on any Day: But his two Reasons for the General Assembly's appointing this Fast on the Lord's Day, will render this whole Matter as plain as a Pike-Staff: First, says he, *It was the Harvest-Time, and to fast then on a Week Day, would have been a high Inconveniency*: Well, we godly *Presbyterians*, that are the Children of the Lord, may make bold with this Day, rather than seem by religious Exercises to incommod the People in their worldly Interest. Secondly, *Religious Joy and Religious Sorrow do very well agree*: And even so Fasting and Feasting at the same Time may be very religiously and well observ'd by the Godly.

They that write Contradictions must needs speak some Truths, and Mr. *Rule* stumbles upon one that's well known, *Page 161.* where he says, *We confess that Planting Work went more slowly on than Purging Work.*

* Just like the *Roman Catholick Church*, an universal Particular.

Well,

Well, St. Paul was a Divine, and he was all for *Planting and Healing*. Dr. Rule calls himself a Physician, and he is all for *Purging and Lancing*. The *Presbyterians* are always for *Purging Work*. Now they are for purging the Kirk : Next, have at the *King's Council* and *Houshold* ; there must be some *Purging Work* there too. Again, there are many *Malignant Members*, which, like so many ill *Humours*, corrupt the Body of the Parliament, therefore that must be also purged ; then the *Filthiness* of the Army (by which Reformation Work must be carried on) that must be likewise purged ; and then, that all the Streams may be pure *Presbyterian*, the Fountains must be cleansed, the Universities must be purg'd from the Corruption of all ill affected and suspected Persons ; and, in a Word, to make a *thorough Reformation* in the Land, the whole Nation must be *soundly drenched*, and *Purging Work* must go on in the Land after the old *Presbyterian Manner*, so long as there remains either Guts or Brains in it. My Lord C—d, who is deservedly honour'd by all the Party, his godly Parks and Orchards are well planted already ; and why then should the General Assembly be any farther concern'd about *Planting Work*? *Purging Work* is their great *Business*.

There is another evident Truth, that Mr. Rule happens to deviate into, *Page 188. viz. The Worst of the Prelatists would be readiest to profess Repentance, for conforming to Episcopacy, which they who acted from a Principle could not do.* In this I heartily agree with him, and am sufficiently satisfied, that that Episcopal Renegado, who professed such a Repentance before their Assembly, neither acted from any Principle, nor can be suppos'd to have any Conscience ; and we bleſs God that all the *Presbyterians* Interest, Art, and Industry, now that they have Power, could not prevail with any but this

this one Man, to prostitute his Conscience to his Interest, in such a base and scandalous Compliance.

I shall end my Reflections on this Author's Sayings, with some short Remarks upon the Witnesses which he alledges to attest his Assertion ; and first, in general, I say of them in his own Words, Page 88. *That they are the sworn Enemies of the Episcopal Church,* and in a Combination, not only to defame them, but to root them out, and cut them off from the Face of the Earth ; and we have from the Pamblet, now under Consideration, † a Taste of the Veracity of the Men with whom we have to do. If his Witnesses make no more Conscience of speaking Truth, than he himself doth, then few thinking Men will be mov'd with what they say.*

Secondly, Of the Witnesses nam'd by the Authors of our Books, he says, *They are mostly Teste me ipso, the Complainant is the Witness, which is not fair.* Now all Rule's Evidences are by this Exception to be rejected ; for he himself, and all others that know them, are fully satisfied that those very Cameronians, whom he names as the Evidences to disguise and lessen the attested Matters of Fact of our late Persecution, were themselves the principal Actors of that horrid Tragedy. Since then it is not fair to admit Parties to be Witnesses, why should these Cameronians be receiv'd as such in this Affair ? Again he saith, *That Ministers witnessing for one another, derogateth much from the Credibility of their Testimonies ;* but what say you to Cameronian Presbyterians witnessing for one another ? Why, this derogates nothing from the Credibility of their Testimonies, for they are not Ministers, that's one evident Reason ; and, moreover, they are all Men of strict Conscience, a godly Generation, and very faithful to their Solemn League,

* Witness their many Covenants and Engagements to that Purpose.

† Rule's Second Vindication of the Kirk.

the holy Scots Covenant. Upon these Considerations Mr. Rule, Defender of the New Gospel Faith, would have the World receive the Testimony of that Cameronian Rabble, as infallible Proofs of what he asserts in his Second Vindication of the Presbyterian Kirk. And yet *Preface, Page 6.* he says of them, *That he will not pledge his Veracity for theirs ; that he pretends to no personal Knowledge of but a few of them ; and that if they deceive, or have been deceiv'd, not he, but they are to blamie for it.*

After all this, if neither Bishops nor other Ministers, neither Laicks, Lords, nor Gentry, either of the Scotch and English Nation, must be allow'd to have any Credit, when they are brought by our Authors to attest known Truths, and Matters of Fact, whereof they were Eye-Witnesses ; then, I beseech you, why should Men receive that high Character and Testimony which Mr. Rule gives of himself, *Page 169.* when he says, *He did not only practise Medicine, but likewise took the Degree of Doctor in it, yet never giving over the Work of Preaching frequently.* This is a terrible Man indeed, who, it seems, can kill both Soul and Body ; he is far stricter to the covenanted Work, than his Brethren the Presbyterians in England ; for they can, upon Occasion, for Interest and other such holy Purposes, unite and join with Independants ; whereas he, like a Man of unmioveable Conscience, *withstood the Temptation of having an Independant Congregation at Aberdeen, when great Offers of that Charge were made to him there ; and in Northumberland he suffered no small Loss, because he would not fall in with that Independant Way again.* If you believe himself, *he has no Want of Latin, and that he speaks false Latin, is false ; he is ready (as he hath done) to give Proof to the contrary, and to compleat all with such as pretend to it ; but when and where we must not know, till Elias come ; nay,*

nay, besides all this, he bath an excellent Hand at Latin Prayers, which he can make longer or shorter, as the Occasion requireth, but never so short as some alledge; neither doth he use to pray *VERY LONG* in publick, even in English; and that's more indeed than any other of his Fraternity can alledge for themselves. Long Prayers serve the Party for many great Ends; in them they can sound the Alarms to Rebellion, commend themselves highly, defame the King, rail against and revile Malignants, raise and inflame the Mob, vent false News and Stories, and many other *Hocus Tricks* their long *ex Trumpery Prayers* serve for. Moreover, Mr. Rule, to shew his Parts, longs for an Adversary like himself. *I wish*, says he, *a Sciolist would make it appear, by a solid Refutation, what Ignorance I have discover'd in my Writings, I am ready to defend it* * *with all the Probability the Subject Matter is capable of: But my Mistake, if I be in any, must not pass for Proofs of my Ignorance. If any Momus will make his Censure on the Presbyterian Government, it's like Mr. Rule, the great Atlas of the Cause, or some other for him, will give him a farther Answer: Just such another as this exceeding civil and fair Vindication.* And, then to conclude his own Character, he assures us, *That he exceeds all other Presbyterians, both in his Tenderness to the Episcopal Party, and in his argumentative Way, rather than Bitterness;* of all which the New Gospel Modesty and Meekness, the Candor, Ingenuity, and Argumentation, that appears every where in his late Books, is a sufficient Evidence. Now for a Man to say all this of himself, because no Body else will, this sure is *Teste me ipso* with a Witnes, unless it shall be allow'd, that Gilbert may witnes for Rule, and Rule again for Gilbert; that the Doctor may witness for the Principal, and the ho-

* Even though it be solidly refuted by a *Sciolist*.

next *Principal* again, by way of Requital, does the like Kindness to his beloved *Doctor*: This is the *Presbyterian Way* of proving Things by Witnesses.

Mr. *Rule* answers our Books so throughly, that he imputes to the Authors, as a Fault in their Method, every little Escape of the Printers about wrong numbering of the Pages *, which is frequently occasion'd by sending one and the same Book to several Houses for the speedier Dispatch: However, the Alphabetical Numbering of the Sheets, ordinarily serves to help the misplaced Figures; but tho' Mr. *Rule* be often dabbling about the Pres, yet it seems he either does not, or he will not know this.

Mr. *Rule*, at last, to confirm all the Contradictions and Falshoods of his Book, brings in Mr. *Meldrum*, one of his own Kidney, and just such another Scribbler, as appears by his Letter, *Page 195.* where he says, *That the Prelatists Way is to spread Reflective Pamphlets in England, keeping them as secret as they can in Scotland, where the Falshoods of Matters of Fact are known, and they might soon have their Shame and Lying discovered.* None but a true *Scots Presbyterian* could have asserted this; for he himself too well knows, that his Party, which domineers now in *Scotland*, allows no Episcopal Pamphlets to be brought into, or dispers'd in that Kingdom; and that some Time before the writing of this Letter, several hundreds of these Pamphlets were, by the *Presbyterian* Party, seiz'd at *Berwick*, to prevent their being dispersed in *Scotland*; and that, contrary to all the Rules of Justice and Commerce betwixt the two Nations, and to the great Prejudice of the Bookseller, these Books are by the Arbitrary Power of *Presbyterians* still kept up: But we shall allow Mr. *Meldrum* to

* *Vide Rule's Second Vindication, p. 88. &c 177.*

be more candid in this Man in his former Dealings with us, if he will but now obtain to us, the common Liberty of the Press in Scotland; and then we promise that he shall have a Sight of all our Pamphlets *sine pretio aut prece*, which now he says he cannot obtain by either of these Means.

Page 169. None but a Cameronian will assert, as Mr. Meldrum does, *That the Covenant is a Sacred Oath*; just as sacred as that by which the Jews bound themselves to murther St. Paul: The World is not now ignorant, how that Covenant was by Subjects, who had no Shadow of Authority, pressed upon their Brethren, in despite of the King, at the Expence of much Treasure, and many thousand Lives and Perjuries. *Page 197.* he says, *That the submitting of some who had been ordain'd only by Presbyterians, to be re-ordin'd by Bishops, is scandalous.* None but one of Mr. Rule's Evidences would have said this; the reformed French have been always justly reputed by all other Protestants, for the great Learning and Piety of their Ministers; and yet the most learned and pious of their Ministers, at their coming into England, when they could have the Advantage of being ordained by Bishops, have chearfully not only submitted to it, but begged it of the Right Reverend Fathers of the Church; of which we have many late Instances.

The Account he gives of his shuffling and shifting about the Oath of Canonical Obedience, is very comical; for he owns, *That he subscrib'd a Paper, whereof he did not seriously consider either the Words or the Matter*; and he thinks himself sufficiently absolv'd from that, because, forsooth, *he was not present when the Paper was read in the Church*, and by telling the People next Lord's Day, *that he conceiv'd he had yielded to nothing but what he first offered*; which they that know the

Matter of Fact call *Canonical Obedience*; for which, if you'll believe him, he lamented several Years after; all which Time he still continued both in his *Lamentations* and *Canonical Obedience together*; and now he says, *He's oblig'd to those he calls his Enemies, for giving him the Opportunity to tell the World, that he repents of it.*

The other Matters narrated in that Letter, and in the Book to which it is annexed, are only such as will, at first View, appear design'd on purpose to disguise and smother evident Truths, to extol and magnify themselves and their Party, as very innocent, godly, and candid Men; and to reproach and condemn all others as perjur'd Liars and Slanderers; and to all which, as they neither need nor deserve any particular Answer, so I hope Nobody shall ever vouchsafe to them the Honour of it, and if they do, I wish it may have the good Effect of opening some Mens Eyes.

But there is no Book so much admir'd by the whole Party, as *Samuel Rutherford's Letters*; there one may see the genuine Stile of these New Gospellers; the whole Book is uniform, all of a Piece, and speaks out in their own Dialect, the Spirit of *Scots Presbyterians*, therefore I shall here set down some Passages of it.

Epist. 1. To Mr. Robert Cunningham, he says, Let us be faithful to him that can ride through Hell and Death upon a Windle-Straw, and his Horse never stumble.

Epist. 2. To his Parishioners. Christ fought his black Wife through Pain, Fire, Shame, and the Grave, and swimm'd the Salt Sea for her; and she then consented and said, Even so I take him.

Ibid. Every Man hath Conversion and the New Birth, but it's not leel * come by; they had never

* Honestly come by.

a sick Night for Sin ; when they go to take out their Faith, they take out a fair Nothing, or, as we use to speak, a Beaflum: *

Epist. 3. To the Professors of Christ in Ireland. It will be ask'd at every one of us, on what Terms we here brook Christ, for we have sitten long meal + free. We found Christ without a wet Foot, and he and his Gospel came upon small Charges to our Doors ; but now we must wet our Feet to seek him. *Ibid.* Christ will not bring before Sun and Moon all the Infirmities of his Wife. It is the Modesty of Marriage-Anger, or Husband-Wrath, that our sweet Lord Jesus will not come with chiding in the Streets, to let all the World hear what is betwixt him and us. *Ibid.* O that I had my Fill of his Love ! but I know ill Manners make an uncouth and strange Bridegroom.

Epist. 5. To my Lady Kenmure. Madam; why should I smother Christ's Honesty ? He look'd + fram'd and unceuth-like upon me when I came first here ; but I believe himself better than his Looks ; I shall not again quarrel with Christ for a § Gloom : Now he hath taken the Mask off his Face, and faith, Kiss thy Fill: *Ibid.* It's little to talk of Christ by the Book and Tongue ; but to come nigh Christ, and hauss || him, and embrace him, is another Thing:

Epist. 11. To the Viscount of Kenmure. I despair that ever I should win ** to the far End of Christ's Love, there are so many Plies in it. I wonder what he meant, to put such a Slave at the Board-head, at his own Elbow. Ah ! that I should lay my black Mouth to such a fair, fair, fair Face as Christ's : He got neither Bud nor Hire of me ; it cost me nothing.

* A Sham. † Rent. ‡ Strange. § Frown.
|| Hagg. ** Get.

Epist. 12. To my Lady Kenmure. If there were buying and selling, and blocking for as good again betwixt Christ and us, then Free-Grace might go play itself, and a Saviour might sing dumb, and Christ go and sleep.

Epist. 14. To John Gordon of Gordones. Many a sweet, sweet, soft Kiss, many a perfum'd and well-smell'd Kiss, and Embrace ment have I receiv'd of my Royal Master. *Ibid.* And now, who ever they be that have return'd to their old Vomit (*Prelacy*) since my Departure, I bind upon their Back in my Master's Name and Authority, the long, lasting, weighty Vengeance, and Curse of God ; in the Lord's Name I give them a Doom of black and unmix'd pure Wrath, which my Master shall ratify, except they timeously repent and turn to the Lord.

Epist. 15. To my Lady Boyd. Christ delighteth to take up fallen Bairns, and to mend broken Bones ; he is content that ye lay broken Arms and Legs on his Knee, that he may spelk them. *Ibid.* I think Shame of the Board-head, and the first Mess *, and the Royal King's Dining-Hall ; and that my black Hand should come on such a Ruler's Table. *Ibid.* I know he hath other Things to do than to play with me, and trindle an Apple with me.

Epist. 17. To my Lord Lowdon. You come out to the Streets with Christ on your Forehead, when many are ashame d of him, and hide him under their Cloaks, as if he were a stolen Christ.

Epist. 19. To Mr. Hugh Mc Kel. O how many black Counts † have Christ and I rounded over together ? O how fat a Portion hath it given to an hungry Soul ? I had rather have Christ's four Hours,

* Dish.

† Accounts.

than have Dinner and Supper both in one from any other.

Epist. 20. To my Lady Boyd. I see now a Sufferer for Christ will be holden at the Door, as well as another poor Sinner, and will be fain to eat with the Bairns, and to take the By-Board, and glad so.

Epist. 21. To Mr. David Dickson. I cannot get a House in Aberdeen, wherein to leave Drink-silver in my Master's Name, save one only; there is no Sale for Christ in the *North*, he is like to lie long on my Hand, ere any accept him.

Epist. 27. To Mr. Mat. Mowat. If I had Vessels I might fill them, but my old riven, * holely, and running-out Dish, ever when I am at the Well, but little away can bring. Alas, I have skail'd † more of God's Grace than I have brought with me. *Ibid.* I had not so much free Gear ‡ when I came to Christ's Camp, as to buy a Sword; I wonder that Christ should not laugh at such a Soldier.

Epist. 27. To Earlston Younger. I have seen the Devil, as it were, dead and buried, and yet rise again, and be a worse Devil than ever he was; therefore, Brother, beware of a green young Devil, that hath never been buried; the Devil in his Flower is much to be fear'd: Better yoak § with an old grey-hair'd, withered, dry Devil, &c. The Saints in Heaven are nothing but Christ's forborn, beggarly Dyvars ||, a Pack of redeem'd Sinners. All Christ's good Bairns go to Heaven with a broken Brow, and a crooked Leg. *Ibid.* It's a hard Matter for a poor hungry Man to win ** his Meat upon hidden Christ; for then the Key of his Pantry-Door is a seeking, and cannot be had; but Hunger must break through Iron-Locks. I be-

* Rent. † Spilt, ‡ Goods. § Engage.
|| Bankrupt Debtors. ** Yearn.

moan not them that can make a Dinn, * and all the Fields ado, for a lost Saviour ; yet must let him hear it, to say so, on both Sides of his Head, when he hideth himself it standeth you hard to want Christ ; and therefore that which idle On-waiting cannot do, misnurtur'd † Crying and Knocking will do. Christ will not dance to your daft Spring ‡. *Ibid.* At our first Conversion the Lord putteth the Meat in young Bairns Mouths with his own Hand. We love always to have the Pap put in our Mouth. *Ibid.* If my Creditor Christ would take from me what he hath lent, I would not long keep the Causey. I think it Manhood to play the Coward, and jouke § in the Lce-Side of Christ ; and thus I am sav'd. *Ibid.* I complain when Christ cometh ; he cometh always to fetch Fire ; he is ever in haste ; he may not tarry ; and poor I (a beggarly Dyvar) get but a standing Visit, and a standing Kiss, and but, *How dost thou ?* in the By-going.

Epist. 28. To Alexander Gordon of Knockraig. O if I could be a Bridge over a Water, for my Lord Jesu to walk upon, and keep his Feet dry. He can make a fair Beast out of a black Devil. *Ibid.* If God were dead, and Christ buried and rotten among Worms, indeed then we might look like dead Folks.

Epist. 34. To Earlton. I would give him my Bond under my Faith to || frist Heaven a hundred Years longer, so being he would lay his holy Face to my sometimes wet Cheeks.

Epist. 35. To Marion Mac Naught. Christ, who is your Head, hath win through with his Life, howbeit not with a whole Skin. Sometimes King Jesus fended me out a standing Drink, and whispereth a Word through the Wall, and I am well

* Noise.

† Ill-manner'd.

‡ Foolish Song.

§ Skulk.

|| Give him Credit.

content of Kindness at the second Hand ; his Body is ever welcome ; but at other Times he will be Messenger himself, and I get the Cup of Salvation out of his own Hand, he drinking to me, and we cannot rest till we be in each other's Arms.

Epist. 41. To my Lady Culross.. O to be snattering and swimming over Head and Ears in Christ's Love : Blessed be my rich Lord Jesuſ, who fendeth not away Beggars from his House with a * toom Dish.

Epist. 45. To John Keanedy. It doth a Soul good to get a † Cuff with the lovely, sweet, and soft Hand of Jesus ; what Power and Strength is in his Love ; I am perſuaded it can climb up a ſteep Hill and Hell upon its Back. Shame may conſound and fear me once to hold up my black Mouth to receive one of Christ's undeserved Kiffes.

Epift. 50. To James Bantie. The best Regenerate have their Defilements, and, if I may ſpeak fo, their ‡ Draff Pock that will clog behind them, all their Days. If my Lord had not given me his Love, I would have fallen through the § Causey of Aberdeen ere now ; but for you that hunger, ye ſhall be fill'd ere you go ; there is as much in our Lord's Pantry as will ſatisfy all theſe Bairns ; and as much Wine in his Cellar as will quench all their Thirſt : I shall tell you what ye ſhall do, treat him well, give him the arm'd Chair, and the || Board-head, and make him welcome to the mean Portion ye have.

Epift. 51. To John Stuart. That miſcarried Journey is with Child to you of Mercy and Conſolation, and ſhall bring forth a fair Birth, and the Lord ſhall be Midwife to the Birth. If our Lord ride upon a Straw, his Horse ſhall neither ſtumble nor fall.

* Empty. † A Box. ‡ Sack full of Grains.
§ Streets. || Table-Head.

Epist. 53. To John Stuart. O if my Lord will make Dung of me to fatten and make fertile his own Corn-Ridges in Mount Zion. *Ibid.* God be pleas'd to take home to his House my Harlot-Mother. —— O if her Husband would be so kind as to go and fetch her out of the Brothel-House, and chase her Lovers to the Hills ; but there will be sad Days ere it come to that.

Epist. 54. To my Lady Busby. Wo is me that Bits of living Clay dare come out to rush hard Heads with him, and that my unkind Mother, this Harlot Kirk, hath given her sweet * Half-Marrow such a Meeting.

Epist. 56. To Mr. Thomas Garvan. I confidently believe, that there is a Bed made for Christ and me, and that we shall take our Fill of Love in it.

Epist. 57. My † riven Dish, and running-out Vessel, can hold little of Christ Jesus. *Ibid.* It's Christ's Wisdom that his Bairns go wet-shod and cold-footed to Heaven,

Epist. 63. To the Earl of Cassils. Many now would go to Heaven the Land Way (for they love not to be sea-sick) riding up to Christ upon Foot-Mantles, and ratling Coaches, and rubbing their Velvet with the Princes of the Land in the highest Seats. If this be the narrow Way, I quit all Skill to the Way of Salvation.

Epist. 89. To John Keanedy. O that the Courts fenc'd in the Name of the Bastard Prelate (their Godfathers, the Popes, Bailiffs, Sheriff) were cried down. —— If this had not been, I would have ‡ skinned over my Part of Paradise for a Breakfast of dead moth-eaten Earth.

Epist. 92. To Mr. David Dickson. I have been these two Sabbaths, or three, in private, taking ¶

* Husband. † Rent. ‡ Toped over.

¶ In this Hand of a Notary.

Instruments in the Name of God, That my Lord Jesus and I have kisst each other in *Aberdeen*. Who can blame Christ to take me on behind him, (if I may say so) on his white Horse, thorough a Water? Will not a Father take his little * dated *Davie* in his Arms, and carry him over a Ditch or Mire? My short Legs could not step over this Lair (or sinking Mire) therefore, &c.

Epist. 108. To Robert Gordon of Knoxbrex. I love to be kis'd and sit on Christ's Knee; but I cannot set my Feet to the Ground, for Afflictions bring the Cramp upon my Faith.

Epist. 118. To Bathia Aird. At my first Entry hither, Christ and I agreed not well upon it; now he is content to kiss my black Mouth, to put his Hand in mine, and to feed me with as many Consolations as would feed ten hungry Souls; yet I dare not say he is a Waster of Comforts.

Epist. 121. To Robert Gorden of Knoxbrex. Christ seemeth to leave Heaven (to say so) and his Court, and to come down to laugh and play and sport with a † daft Bairn. I deny nothing that the Mediator will challenge me of; but I turn it all back upon himself: Let him look his own old ‡ Counts, if he be angry, for he will get no more of me.

Epist. 122. To Earleston. There is a Mystery of Love in Christ that I never saw. O that he would lay by the Lap of the Covering that is over it, and let my || greening Soul see it: I would break the Door, and be in upon him, to get my own Womb full of Love.

Epist. 128. To Mr. Hugh Henderson. Christ shuffled up and down in his Hands the great Body of Heaven and Earth, and Kirk and Commonwealth are in his Hand, like a Stock of Cards, and

* Fondled Darling. † Foolish Chiid. ‡ Accounts.
|| Longing.

he dealeth the Play to the Mourners in *Zion*. When Christ has sleep'd out his Sleep, and his own are tried, he will arise as a strong Man after Wine, &c. If Christ bud and grow green, and bloom and bear Seed again in *Scotland*, and his Father send him two Summers again in one Year, and bless his Crop, O what Cause have we to rejoice, &c.

Epist. 139. To Mr. John Mein. I see Christ will not * prigg with me, nor stand upon stepping Stones, but cometh in at the broad Side without Ceremonies, or making of it nice.

Epist. 141. To the Earl of Lothian. If your Lordship and others shall go on to drive to the lowest Ground and Bottom of the Knavery, and perfidious Treachery to Christ, of the cursed and wretched Prelates, the Antichrist's first-born, and the first Fruit of his foul Womb, and shall deal with our Sovereign, then your Righteousness shall break thorough the Clouds, &c.

Epist. 142. O for a long Play-Day with Christ.

Epist. 145. To Mr. John Ferguson. Were it not that I am † dated now and then with Pieces of Christ's sweet Comforts, I fear I should have made an ill ‡ Browst of this honourable Cross.

Epist. 162. To Mr. Hugh Mc. Kell. I will verily give my Lord Jesus a free Discharge of all that I, like a Fool, laid to his Charge, and beg him Pardon to the § mends.

Epist. 163. I tremble at the Remembrance of a new Outcast betwixt him and me ; but I find Christ dare not be long unkind.

Epist. 137. To my Lady Boyd. Nothing hath given my Faith greater Back set till it crack'd again, than my closed Mouth.

Epist. 139. To Carletown. The Lord hath done it, I will not go to Law with Christ, for I would

* Higle. † Pamper'd. ‡ Breeding.
§ Over and above.

gain nothing of that. The Devil is but God's Master-Fencer, to teach us to handle our Arms.

Epist. 198. To Mr. John Levingston. The Devil cannot get it denied but we suffer for the Apple of Christ's Eye, his Royal Prerogative as King and Lawgiver: Let us not fear, he will have his Gospel once again * roused in *Scotland*, and the Matter go to Vows, to see who will say, Let Christ be crown'd King in *Scotland*? Is it true Antichrist stirreth his Tail? But I love a rumbling and raging Devil in the Kirk, rather than a subtle or sleeping Devil. Christ never got a Bride without Stroke of Sword.

Epist. 200. O Hell were a good cheap Price to buy him at.

Epist. 207. A Kiss of Christ blown over his Shoulders, the Parings and Crumbs of Glory under his Table in *Heaven*, a Shower like a thin *May* Mist of his Love, would make me green, sappy, and joyful.

Epist. 214. Go on, as ye have worthily begun, in purging of the Lord's House in this Land, and plucking down the Stalls ----- of Antichrist's filthy Nest, this wretched Prelacy, and that black Kingdom, whose wicked Aims have ever been, and still are, to make this fat World the only Compass they would have of Faith and Religion to sail by, and to mount up the Man of Sin, their Godfather, the Pope of *Rome*, upon the highest Stair of Christ's Throne, and to make a Velvet Church, &c. *Ibid.* These Men mind nothing else but that by bringing in the Pope's foul Tail first upon us, their wretched and beggarly Ceremonies, they may thrust in after them Antichrist's Legs, Thighs, and his Belly, Head, and Shoulders; and then cry down Christ and the Gospel, and put up the Merchandise and Wares of the great Whore.

* Put to Auction.

Ibid. Christ shall never be content with this Land, neither shall his hot fiery Indignation be turn'd away, so long as the Prelate (the Man that lay in Antichrist's foul Womb, and the Antichrist's Lord Bailiff) shall sit Lord Carver in the Lord Jesus's Courts. The Prelate is both the Egg and the Nest to cleck and bring forth Popery; plead therefore for the pulling down of the Nest, and crushing of the Egg.

All that is meant here by Christ, is *Presbyterian Government.*

I shall conclude this Section with some of their most remarkable Principles and Opinions concerning civil Government.

The *Presbyterians* of late have talk'd much of their Loyalty; but if they have any, it must be in Contradiction to their Principles. For Proof of this I shall not trouble you with Citations from private Men, but appeal to their *Covenants* and *Solemn Leagues*, to their constant Doctrine, as well as Practice of Resistance; and some few Instances I must not omit, taken from the A&ts of their general Assemblies, and those Books which have the general Approbation of the Party, in which they express themselves thus: *Unless Men blot out of their Hearts, the Love of Religion, and Cause of God, and cast off all Care of their Country, Laws, and Liberties, &c. they must now or never appear active, (against the King) each one stretching himself to, yea, and beyond their Power; it is not Time to dally, or go about the Business by Halves; not to be almost, but altogether zealous.* Cursed is he that doth the Work of the Lord negligently.

Solemn and seasonable Warning to all Ranks,
Feb. 12. 1645. Sess. 18.

In another seasonable and necessary Warning, dated July 27. 1649. Sess. 27. they say, *But if his Majesty, or any having or pretending Power and Commission*

Commission from him, shall invade this Kingdom, upon Pretext of establishing him in the Exercise of his Royal Power ; as it will be a high Provocation against God to be accessory or assisting thereto, so it will be a necessary Duty to resist and oppose the same.

The Author of the *Hind let loose*, Page 86. reflecting on these Passages, says, “ These Fathers could well distinguish betwixt Authority and the Person, and were not so loyal as now their degenerate Children are ambitious to shew themselves stupidly stooping to the Shadow thereof, and yet will be call’d, *The only Assertors of Presbyterian Principles.*

“ The Presbytery hath the Power of making Peace and War, and the Parliament ought not to enter into any War without them ; more than Joshua did without the Consent of Eleazar.

“ Any Union or Engagement of the Nation, to defend the King’s Person, Honour, or Prerogative, is unlawful, unless allow’d by the Presbytery.

“ The Presbytery alone knows, and it only can determine, what the Cause of God is ; the King and Parliament are not to be complied with, but in Subordination to the Covenant.

“ The Presbytery can counter-act the Acts of the States of Parliament, and discharge the Subjects from obeying such Acts as are impos’d without the Consent of the Presbytery.

Act General Assembly, Aug. 3. 1648.

Act and Declaration against the Act of Parliament, July 13. 1648.

Act General Assembly, Aug. 13. 1650.

“ Though our Saviour told his Disciples, *That his Kingdom was not of this World, and that therefore they ought not to fight for him* ; yet that Doctrine

“ trine does not now oblige *Covenanted Christians* ;
 “ for they may fight without, yea, and against the
 “ Consent of the supreme Magistrate, for the
 “ Cause of God ; and a probable Capacity to ef-
 “ fectuate their Designs, is the Call of God to
 “ do it.

Jus Pop. Preface to the Reader. *Naph.* Page 7,
 8, 16, 159.

“ Not only is it necessary to resist the King by
 “ Force, in Defence of the *Solemn League and Co-*
 “ *venant*, but also to resist King and Parliament,
 “ when they pervert the right Ways of the Lord,
 “ and hinder the Works of Reformation. The
 “ crying Sins of the Land, which we should con-
 “ fess with Sorrow before the Lord, are, That
 “ the graceless Prelates and Curates are not hung
 “ up before the Sun ; and that Men should be so
 “ godless, as to assist the King in his Distress, be-
 “ fore he had satisfied the Kirk by publick Pe-
 “ nance, for opposing the Work of God in the
 “ *Covenant.*”

Jus Pop. throughout.

Act General Assembly, Aug. 13. 1650.

Acknowledgment of Sins and Engagement to Duties
appointed and published, 1648.

And again renewed at Lefmachago, March 3.
 1688. *with Accommodation to the present*
Times.

S E C T. III.

*Containing Notes of the Presbyterian Sermons,
taken in Writing from their Mouths.*

A T first I begin with one I heard from Zetland, who preaching on David and Goliah, he told the Hearers, " Sirs, this *David* was but a little Manekine, like my Beddle *Davie Gaddies* there ; but *Goliah* was a meckle strong Fellow, like the Laird of *Quandal* there ; this *David* gets a Scrippie and a Baggie, that is, a Sling and a Stone in it ; he flings a Stone into *Goliah's Face*, down falls *Goliah*, and *David* above him : After that *David* was made a King ; he that was keeping Sheep before ; in Truth he came very well too, Sirs : Well said, *Davie !* see what comes of it, Sirs. After that he commits Adultery with *Uriah*. Nay, (*said the bedde Davie Gaddies*) it was but with *Uriah's Wife*, Sir. In Faith, thou art right, it was *Uriah's Wife*, indeed Man, said *Mr. John*.

One *Ker*, at his entering into a Church at *Teniotdale*, told the People the Relation that was to be between him and them in these following Words.

" Sirs, I am coming home to be your Sheep-herd, and you must be my Sheep, and the Bible will be my Tar-bottle, for I will mark you with it. And laying his Hand on the Clerk, or Precentor's Head, he faith, *Andrew*, you shall be my Dog. The Sorrow a Bit of your Dog will I be, *said Andrew*. O *Andrew*, I speak mystically, *said the Preacher*. Yea, but you speak mischievously, *said Andrew*.

Mr.

Mr. William Guthry, preaching on Peter's Confidence, said, "Peter, Sirs, was as Stalliard a Fellow as ever had cold Iron at his Arse, and yet a Hussy with * Rock feard him.

Another preaching against Drunkenness, told the Hearers, *There were four Sorts of Drunkenness.*

" 1. To be drunk like a Sow, tumbling in the Mire, like many of this Parish. 2. There is to be drunk like a Dog. The Dog fills the Stomach of him, and spues all out again ; and thou, *John Jamison*, wast this Way drunk the other Day. 3. There is to be drunk like a Goose. Of all Drunkenness, Sirs, beware of the Drunkenness of the Goose, for it never rests, but constantly dips the † Gob of it in the Water : You are all drunk this Way, Sirs, I need name none of you. 4. There is to be drunk like a Sheep. The Sheep seldom or never drinks, but sometimes wets the Mouth of it in the Water, and rises up as well as ever ; and I myself use to be drunk thus, Sirs. But now, I see, *said he*, two Gentlemen in the Kirk ; and, Gentlemen, you are both Strangers to me ; but I must vindicate myself at your Hands. I have here the cursedest Parish that ever God put Breath in, for all my preaching against Drunkenness, they will go into a Change-house after Sermon, and the first Thing they'll get is a meckle ‡ Cup full of hot Ale, and they will say, *I wish we had the Minister in the Midst of it* : Now Gentlemen, judge ye how I am rewarded for my good preaching." After Sermon, the Clerk gives him up the Name of a Fornicatrix, whose Mame was *Ann Cantly*. Here is (saith he) one upon the Stool of Repentance, they call her Cantly, she saith herself she is an honest Woman, but I trow scantily.

* Distaff.

† Beke.

‡ Large Dish.

Mr.

Mr. John Levinston in *Ancrum*, once giving the Sacra-
ment of the Lord's Supper, said to his Hear-
ers, *Now, Sirs, you may take Christ Piping-Hot* ;
and finding a Woman longsome in taking the
Bread out of his Hand, he says, *Woman, if you
take not Christ, take the * meikle Devil then.*

One *John Simple*, a very zealous Preacher among
them, us'd to personate and act Sermons in the old
Monkish Stile spoken of *Seet. I. §. 16.* At a cer-
tain Time he preach'd upon that Debate, *Whether
a Man be justify'd by Faith or by Works*, and acted
it after this Manner : “ Sirs, this is a very great
“ Debate ; but who is that looking in at that Door,
“ with his red Cap ? Follow your Look, Sir ; it
“ is very ill Manners to be looking in : But what's
“ your Name ? *Robert Bellarmine. Bellarmine,*
“ *saith he*, Whether is a Man justify'd by Faith,
“ or by Works ? He is justify'd by Works.
“ Stand thou there Man. But what is he, that
“ honest-like Man, standing in the Floor with a
“ long Beard, and *Geneva + Coul* ? A very ho-
“ nest-like Man, draw near ; What's your Name,
“ Sir ? My Name is *John Calvin. Calvin*, honest
“ *Calvin*, Whether is a Man justify'd by Faith, or
“ by Works ? He is justify'd by Faith. Very
“ well *John*, thy Leg to my Leg, and we shall
“ || hough down *Bellarmino* even now.

Another Time preaching on the Day of Judg-
ment, he told them, “ Sirs, This will be a terri-
“ ble Day, we'll all be there, and in the Throng
“ *I John Simple* will be, and all of you will stand
“ at my Back. Christ will look to me, and he
“ will say, Who is that standing there ? I'll say
“ again, Ye even as ye § kenn'd not Lord. He'll say,
“ I know thou's honest *John Simple* ; draw near
“ *John* ; now *John*, what good Service have you
“ done to me on Earth ? I have brought hither

* Great. + Hood. † Trip. § Knew not.

“ a Company of blew Bonnets for you, Lord.
 “ Blew Bonnets, *John* ! What is become of the
 “ brave Hats, the Silks, and the Sattins, *John*?
 “ I’ll tell, I know not, Lord, they went a
 “ * Gait of their own. Well, honest *John*, thou
 “ and thy blew Bonnets are welcome to me ; come
 “ to my Right-Hand, and let the Devil take the
 “ Hats, the Silks, and the Sattins.”

This *John* was ordinarily called *Fitch-cape*, and *Claw-poll*, because in the Time of preaching or praying, he used to claw his Head, and rub his Callet. At a certain Time he was called to preach in a neighbouring Church, and his Preface was in these Words :

“ Sirs, I know what ye will be saying among
 “ yourselves the Day ; ye will say, here is *Fitch-
 “ cape* came to preach to us the Day ; but as the
 “ Lord lives, I had a great deal of do ere I could
 “ come to you ; for by the Way, I met the Devil ;
 “ he said to me, What now *Fitch-cape*, whither
 “ are you going ? I am going, *said I*, to preach
 “ to the People of God. People of God ! *said the
 “ foul + Thief*, they are my People. They are
 “ not yours, thou foul Thief, *said I*. They are
 “ mine, *Claw-poll*, *said he again to me*. So the
 “ foul Thief and I || tugg’d, rugg’d, and riv’d at
 “ one another ; and at last I got you out of his
 “ § Clooks. Now here is the Good that *Fitch-cape*
 “ hath done to you ; now that ye may be kept out
 “ of his Gripes, let us pray.

Another lecturing on the first of *Job*, said, Sirs,
I will tell you this Story very plainly.

The Devil comes to God one Day ; God said, What
 now Deel, thou foul Thief, whither art thou going ?
 I am going up and down now ; Lord you have put
 me away from you now, I must even do for myself
 now. Well, well, Deel (says God) all the World

* A Course. + Nasty. ‡ Pulled and halled. § Clutches.
 kens

kens that it is your Fault : But do not you know that I have an honest Servant they call Job ? Is not he an honest Man Deel ? Sorrow to his Thank, says the Deel, you make his Cup stand full even, you make his Pot play well ; but give him a * Cuff, I'll hazard he'll be as ill as I am call'd. Go Deel (says God) I'll yoke his Honesty with you : Fell + his Cows, worry his Sheep, do all the Mischief ye can, but for the very Saul of you, touch not a Hair of his Tail.

Mr. Robert Blair, that famous Presbyterian Preacher at St. Andrews, was very much thought of for his familiar Way of Preaching. He preach'd often against the Observation of *Chritmas* ; and once in a Scotch Jingle ; You will say, Sirs, good old * *Youle-Day* ; I'll tell you, good old *Fool-Day* : You will say it is a brave *Holiday* ; I tell you, it is a brave *Belly-Day* : You will say, these are || bonny Formalities ; but I tell you, they are bonny Fartali-ties.

Another inveighing against the Vanity and Gaddiness of Women, spake thus : Bebold the Vanity of Women, look to them ; you'll see first a Sattin Petticoat ; lift that, there is a Tabby Petticoat ; lift that, there is a Flanning Petticoat ; lift that, there is a Holland § Smarek ; lift that, and there you will see what they ought not to be proud of, that is no very cleanly Spectacle. Eve (said he) was not so vain, she sought no Covering but *Fig-Leaves*.

Mr. Simple (whom I nam'd before) told, That Samson was the greatest Fool that ever was born ; for he reveal'd his Secrets to a daft + Huffy. Samson, you may well call him *Fool Tomson*, for of all the †† John Tomson's Men that ever was, he was the foolest.

* Sound Bang. † Kill. * *Chritmas*. || Gay. § Smock.
† Foolish Wench. †† *Hen-peckt-Men*.

I have a Sermon of theirs, written from the Preacher's Mouth by one of their own Zealots, whereof this is one Passage : " *Jacob* began to " wrestle with God, an able Hand forsooth ; I Sirs, " but he had a good Second, that was *Faith* ; *Faith* " and God gave two or three Tousses together ; at " last God * dings down *Faith* on its Bottom ; " *Faith* gets up to his Heels, and says, Well, " God, is this your Promise to me ? I trow, I " have a Ticket in my Pocket here ; *Faith* brings " out the Ticket, and stops it in God's Hand, " and said, Now God ! Is not this your own " Write ? deny your own Hand-Write if you " dare ? Are these the Promises you gave " me ? Look how you guide me when I came to " you. God reads the Ticket, and said, Well, " well, *Faith*, I remember I gave you such a Pro- " mise, good sooth *Faith* ; if you had been an- " other, thou should get all the Bones in thy Skin " broken."

Mr. John Welsh, a Man of great Esteem among their Vulgar, once preaching on these Words of *Joshua*, *As for me, and my House, we will serve the Lord, &c.* had this Preface.

" You think, Sirs, that I am come here to " preach the old Jock-trot *Faith* and Repentance " to you ; not I, indeed : What think you then I " am come to preach ? I came to preach a broken " Covenant. Who brake it ? Even the Devil's " Lairds, his Bishops, and his Curates ; and the " Deel, Deel, will get them all at last. I know some " of you are come out of Curiosity to hear what " the Whigs will say. Who is a Whig, Sirs ? " One that will not swear, nor curse, nor ban ; " there is a Whig to you : But you are welcome " Sirs, that come out of Curiosity ; you may get " good ere ye go back again. I'll give you an

* Beats.

" Instance

" Instance of it : There was *Zaccheus*, a Man of a low Stature, that is, a little § droichy Body, and a Publican, that is, he was one of the Excise-men ; he went out of Curiosity to see Christ, and because he was little, he went up a Tree : Do you think, Sirs, † he went to harry a Pyet's Nest ? No, he went to see Christ ; Christ looks up, and says, *Zaccheus*, thou art always proving Pratlicks, thou'rt no Bairn now ; go home, go home, and make ready my Dinner, I'll be with you this Day at Noon. After that, Sirs, this little *Zaccheus* began to say his Prayers, Evening and Morning, as honest old *Joshua* did in my Text : *As for me and my House*, &c. as if he had said, Go you to the Devil and you will, and I and my House will say our Prayers, Sirs, as *Zaccheus* and the rest of the Apostles did."

Another Time preaching in *East-Lothian*, he told them the great Danger of hearing the Curates, in these Words :

Sirs, if ever you hear these Rogues, you will cry out at the Day of Judgment, O Arthur-seat, fall upon us ; O Pentland-Hills, fall upon us ! The Grass and the Corn that you see growing there will be a Witness against you ; yea, and that Cow's Horns passing by, will be a Witness against you.

Another preaching about God's sending *Jonah* to *Nineveh*, acted it thus ; Did you never hear tell of a good God, and a cappet || Prophet, Sirs ? The good God said, *Jonah*, now billy *Jonah*, wilt thou go to *Nineveh*, for ald § lang fine ? The Deel be on my Feet then said *Jonah*. O *Jonah* said the good God, be not ill-natured, they are my People. What care I for you or your People either, said the cappet Prophet ; wherefore shall I go to be made a Liar in my Face ? I know thou will have Mercy

* Dwarf. † Rife a Magpy's Nest. || Pettish. § Old Kindness.

on that People. Alas, alas, we * bide not the tenth Part of that bidding ; yet when we come to you, I fear we'll find you like *Ephraim*, a Cake unturn'd, that is, it's stone-hard on one Side †, and § skitter raw on the other.

Another preaching in the West near a Mountain called *Tintock*, cried out in a loud Voice thus, What think you, *Sirs*, would the Curates do with Christ if they had him ? They would e'en take him up to *Tintock Top*, cut off his Head, and hurle his Head down the Hill, and laugh at it.

Another in the South of *Tiviotdale*, in his Sermon, said, Our Neighbour Nation will say of us, poor *Scotland*, beggarly *Scotland*, scabbed *Scotland*, lousy *Scotland* ; yea, but covenanted *Scotland*, that makes amends for all.

One preaching against Bishops, expressed himself thus ; *Sirs*, at the Day of Judgment, Christ will call the Prelates, and he will call one of the falest Knaves first, and say, Come hither Sirrah, (he will not call my Lord,) Do you remember how you put out ‡ like a sweet Saint of mine, upon such and such a Day ? Sirrah ! Do you mind how you persecuted one of my precious Saints that was preaching my Word ? Come, come, Sirrah, stand there at my Left-Hand ; thou and the Devil shall go together even now.

There is nothing more ordinary among the Generality of their Preachers, than to tell that Christ did not set his Foot in *Scotland* this eight and twenty Years ; or this, I brought a Stranger to you now, and a very great Stranger indeed, this many a Year : Would you know who it is ? it is Christ, *Sirs*, †† hadd him fast then, for if once he get out of *Scotland* again, it's like he'll never return.

It is very well known in *Pertshire*, that one of their Rabbies preaching at *St. Johnstone*, or there-

* Wait not. † Intreating. § Thin Dung of young Children. ‡ Such. †† Hold.

about,

about, a little before the Battle of Killickrankie, upon these Words, *Resist the Devil, and he will fly from you*; he begins very gravely, after this Manner: (*Humph*) my Beloved, you all here the Day, even for the Faision's Cause; but wot ye who is amongst you the Day? Even the meikle horned Devil; though you cannot see him, yet I do: I see him Sirs, by the Eye of Faith: But you'll say, now that we have him here, what shall we do with him, Sirs; (*Humph*) What Way will ye destroy him; some of you will say we will hang him; ha! ha! my Beloved, there are not so many Tows in all the Parish as hung him; besides, he's as light as a Feather: What then will you do with him? for he will not hang. Then some of you will say, we will drown him. (*Humph*) my Beloved, there is too much Cork in his Arse; he's as souple as an Eel, he will not sink. Others of you will say, we will burn him: Na, na, Sirs, you may scald yourselves, but ye cannot burn him, for all the Fire in Hell could never yet singe a Hair of his Tail. Now, Sirs, you cannot find a Way among you all to kill him, but I will find it: What Way will this be, Sirs? We shall even shoot him: Wherewith shall we shoot him? We shall shoot him with the Bible. Now, Sirs, I shall shoot him presently. So (presenting the Bible as Soldiers do their Muskets) he cries out, *Touff, Touff, Touff.* Now he is shot, there lies the foul Thief as dead as a Haron.

Some Eye-witnesses report of another that was to give the Sacrament of the Lord's Supper, such as they can give; and having got into the Pulpit, he looks about him, and says, Sirs, I miss somebody here the Day, I miss Christ here the Day; but he promised to be here the Day, I think he will be as good as his Word: However, I will go out and see if he be coming. He at this went out of the Pulpit, and staying out some little Time,

he comes in, and tells them, Now, Sirs, Christ is coming, I saw him on his white Horse coming to you. Now what Entertainment will you give him? I will tell you, Sirs, Will you get among you all but * one Pint of Faith, a Gill of Grace, and a † Mutchkine of Sanctification, and this will make a good Morning Draught for him.

In the *Mers* there was a Communion given lately, and, as it is ordinary, there is a Discourse for every Table. One of the Preachers that's most cried up for his Eloquence, said, You that are Wives, ye will be faying ordinarily when ye meet, Cummer, have you spun your Yarn yet? But alas! I fear there are few of you that have spun a Wedding Garment for Christ the Day. But Christ will be among you, and see who is his well-buked Bride: He'll say to them that have not on their Wedding Garment, Is that nasty Slut there my Bride? Shame and Lack fall that Bride; go nasty Slut, sway'd away to Hell.

It is ordinary among some Plebeians in the South of *Scotland*, to go about from Door to Door upon *New-Year's Eve*, crying *Hagmane*, a corrupted Word from the Greek *αγάπη μύρον*, which signifies the *Holy Month*. *John Dickson* holding forth against this Custom once in a Sermon at *Kelso*, says, Sirs, do you know what *Hagmane* signifies? It is the Devil be in the House, that's the Meaning of it's *Hebrew* Original.

Another Time he told his Hearers what an Idolatrous Church the *English* Church is; for lay two Eggs in a Dish, and the one is not so like the other, as the Church of *Rome* and the Church of *England* are to one another.

I know a Minister that went purposelly to hear this Man, and declared upon his real Truth, that he held out a nonsensick Rhapsody for an Hour and

* Two *English* Quarts.

† *English* Pint.

an half's Time, on the Third of Matthew. This is my beloved Son, in whom I am well pleased: All the Graces of the Spirit (said he) are Mysteries, Faith is a Mystery; there is a Faith that is not saving, but that's no Mystery. I believe if I should ask any of you whether or no ye believe the Words that I read to you, you will all say (Hum) we all believe that. Sirs, the Devil does more, and yet he is not saved, nor like to be in haste. This is a Passage of our Saviour's Transmigration; Sirs, (says he) It tells how our blessed Saviour was reformed like an Angel of Light; when his Disciples saw that glorious Sight, they were all like a Countryman that had never tasted Outlandish Wine before, the Wine runs up into his Head, and makes him dizzie; so the Disciples were dizzie, the 17th Ver. They knew not what they said, that is, they were dizzie. From the Words we learn this Note of Doctrine, That Christ he is lovely, O he is lovely! O he is lovely! First, as he is the Son of God, 8 Prov. Ver. 15. By me Kings reign, and Princes decree Justice: That is, lovely Christ hath Authority over all the Kings of the World: The great Turk can do nothing without him: The meikle Deel and the black Pape can do nothing without him. There were a Pack of Deel's Limbs a Year or two ago here, and they thought forsooth all would be their own; and now, lovely Christ, in his providential Providence, is like to disappoint them all; and who kens but they'll come begging Pease and Pottage at our Doors yet?

Christ is lovely, as he is Mediator; cut him all in Pieces, from Head to Foot, every Bit of him is lovely. They'll tell you now the young Prince is banished Britain, but I'll tell you of a young Prince that has been banished Britain these twenty-eight Years, by the incoming of the perjured Prelates and drunken Curates: Lovely Christ is that young Prince, and now he is like to come back again to get his Crown: O take him now, now when he is coming with a Whip in his Hand to

scourge out the cursed Curates, &c. This was preached in the Parish of Smallum in Tiviotdale, and the Effect of this Preaching followed the next Sabbath, for the Rabble came and pulled the Minister out of his Pulpit in the time of his Sermon.

One Mr. Thomas Ramsay, in Mordington within the Shire of Berwick, said in a Sermon upon the Foolishness of preaching, these Words: *There are two sorts of preaching, Sirs; there is a Gentle-manny Preaching, and a Common-manny preaching; for Gentle-manny preaching they'll feed you up with penny Whistles, or * Nigg-nays bonny wallies: At which he perceiv'd one of the Commons laugh. He points out to him, and said, Man, do not thou think to † gull one of God's Ministers that way, lift up your Bonnet off your Face, think no shame of your Shape.*

I tell you, Sirs, there is a Gentle-manny preaching and Common-manny preaching; I will give you common-manny preaching, Sirs, I will give you milk-pottage, and this will make you bonny, fat, and lusty, in your Journey to Heaven. Ye ≠ ken Sirs, ye ken; to my great grief, I may say ye ken no: But I tell you there is Gentle-manny preaching, and Common-manny preaching. There are three sorts of Men that despise Common-manny preaching. First the Politician. 2. The Gallant. 3. The Ignorant Man.

*First, for the Politician, he will go Twenty Miles to hear a Gentle-manny preaching; What cares he for Common-manny preaching? 2dly. for the Gallant, give him a Glass of Wine to drink, and give him a Lady to kiss, and what cares he for preaching? 3dly For the Ignorant Man, give him a § Cogful of || Brose to his Belly, and a pair of ** Breks to his Arse, what cares he for preaching. A little thereafter he saw a little Child looking too and fro; he said, S i t*

* Childrens Toys and Rattles. † To flout. ≠ Know.
 § Deep Dish. || A strong Pottage. ** Breeches.
 still

still little Rogue, else I'll cut a Lug out of your Head Sirrah. O the Glorious Days of the Gospel, the very * Wie-ones were then so serious that they would + rug Christ out of my Heart, but now they are all bawdy-fac'd, they look as if the Curates and their Mothers were † over great.

This was written from his own Mouth, by a Person that is ready to declare the Verity of it, were he to die just after.

Mr. John Veach in *Wool-struthers*, in a Nonsensical and incoherent Discourse, at the Opening up of a Presbyterian Synod at Jedburgh, said, " That " one Duty of Ministers was not to preach close and " neat Discourses ; his Reason was this, Men use " not to bring the Spits and the Racks to the Ta- " ble, when they bring the Meat to it.

There are many in Edinburgh who heard Mr. James Kirton, in a Sermon concerning Joseph and Mary, say, " The first Night, said he, that they " met together, he laid his Hand on her Belly, " and found her with § Bairn ; the honest Man " turn'd very angry, and would put her away, as " any of us all wou'd have done, had we met " with the like ; and who is it that ever would " suspect that the Holy Ghost shoud have another " Man's Wife ?

One Mr. John Heburn, lecturing on the Second Psalm, told, " That there was a Dialogue betwixt " the Father and the Son in Heaven ; the Son said, " Father will you give me my Portion now ? " Your Portion, Son, says the Father, indeed " shall you ; thou hast been a dutiful Son to me, " thou never angered me in thy Days ; what " Portion will you have, Son ? Will you give " me poor Scotland, saith the Son ? Scotland, said " the Father, truly thou shall get poor Scotland,

* Little Children. † Pall. ‡ Too familiar. § Child.
and

“ and he proved that it was *Scotland* he sought,
 “ from ver. 8. *I shall give thee the outmost parts
 of the Earth for a Possession.* Now, Sirs, *Scot-
 land* is the outmost Part of the Earth ; and
 “ therefore it was given to the Son for a Patri-
 “ mony.

One Mr. *Mosman* in *Newbottle*, past this Compliment upon himself in a Sermon.” All the
 “ World knows that I am a learned Man, a judi-
 “ cious Man, and a Man that can clear the Scrip-
 “ tures well ; but there are some in the Parish that
 “ have not such Thoughts for me ; as for them I
 “ pity them, for they must be very silly.” At
 that Time he was Preaching against taking
 God’s Name in vain ; he told, “ O Sirs, this is a
 “ very great Sin ; for my own part, I rather steal
 “ all the horned * Nout in the Parish, before I
 “ took God’s Name in vain once.

One Mr. *Robert Steideman*, in *Carridden*, told
 once, “ That the People of God had many Doubts
 “ about their Election ; for Proof of this, see (says
 “ he) the 2 Cant. v. 16. *My Beloved is mine, and
 I am his.*

Another Time he told, “ That the best of God’s
 “ Saints have a little Tincture of Atheism ; for a
 “ plain Proof of this, you may see, says he, *Psal.
 xiv. 1. The Fool bath said in his Heart that there
 is no God.*

Another Time he tells, “ That Christ was not
 “ Proud nor Lordly, for he rode upon an Ass,
 “ which is a † Laigh Beast ; and wherefore think
 “ ye did he this ? It was Sirs, for the Conveniency
 “ of the old Wives that followed him, that he
 “ might § kuttle in the Gospel in their Ears as
 “ they went along.

One Mr. *Murry*, marrying a Couple, call’d the

* Neat o’ Cattle. † Low. § Whisper.

Man the Head, and the Woman the Tail : In the Name of God then, says he, I join Head and Tail together, Sirs, let no Man ever separate them.

The same Person preaching at Hadden, said, *Christ is a great Stranger to you these 28 Years, but I have brought him to you the Day, Sirs, and if ye will have him, I will take him with * Horning and Caption for you.*

One Mr. Shields, preaching at Borthwick, said, *Many had Religion the Day, but will have none the Morn ; their Religion was soon gone like a Woman's Virginity.*

One Wedderburn, preaching in Irvin, said, *Lord, we have over † foul Feet to come so far benn as Heaven, but yet as broken a Ship has come to Land.*

Mr. Rutherford, preaching at Jedburgh, said, *These 28 Years the Grass has grown long betwixt Jedburgh and Heaven,*

Mr. Willaim Stuart preaching lately in Fores, upon these Words, *Our God is a consuming Fire*, said, “ Sirs, I will explain these Words in a very homely Manner: There was a godly Man of my Acquaintance, Sirs, he had a young Bairn that was dying, and he comes to him, and said, Sandy, now my Cockie, believe in God now, for ye will not live long: No, no, said the Bairn, I will not believe in God, for God is a Boo ; but I will believe in Christ, for he is sweet, Daddy, and he is good. Now you may by this see Sirs, that God without Christ is a Boo.” Boo is a Word that’s used in the North of Scotland to frighten crying Children.

Mr. William Vetch preaching at Linton in Tiviot-dale, said, “ Our Bishops thought they were very secure this long Time :

* Letters of Arrestment.

† Nasty.

Like

*Like Willie Willie Wastel,
I am in my Castel,
A the Dogs in the Town,
Dare not ding me down.*

“ Yea, but there is a Doggie in Heaven that has
“ dung them all down.”

Another, preaching of the Dialogue betwixt God and *Adam* after his Fall, “ *Adam*, (said he) went
“ to hide himself. God comes to him, and said,
“ where art thou, Man? I am * courring here,
“ Lord. I’ll hazard † twa and a plack, saith God,
“ there is a § *Whap in the Kape Ede*; has thou been
“ at || *Bairn-breaking Ede*? come out of thy
“ Holes and thy Bores, here *Ede*.

Mr. *James Kirkton* told several Times in his Sermons at *Edenling*, “ That the Devil had his Kirk
“ Government as well as God; and would ye
“ ken what a Government it is? Indeed, it is a
“ Presbyterian Government; for he has his Minis-
“ ter and his Ruling-Elder; his Minister is the
“ Pope, and his Ruling-Elder is the King of
“ France.”

The same Man, once speaking of the Evils of the Tongue, said, “ Your Tongues, Sirs, are as foul
“ as a Dog’s Tongue, when he licks ‡ Skitter;
“ before God, its true: But do not take this out
“ of the House with you, Sirs.

Mr. *Matthew Selkirk* preaching against keeping of Days, said, “ They that keep # Youle Day,
“ Sirs, deny that Christ came in the Flesh, and
“ are rank Jews; and they keep that Day in Com-
“ memoration of *Julius Cesar* the chief of the Jews.

Dr. *Hugh Kennedy*, Moderator of the General

* Absconding.

† Two-pence half-penny.

§ All’s not well.

|| Mischief-doing.

‡ Christmas.

‡ Thin Dung.

Assembly, being about to christen a Child in the Colledge-Kirk, looked about him, and said,
 " Look Sirs, and see the Devil painted in that
 " Bairn's Face ; but we shall do the best we can to
 " conjure him out. I shall shortly nail his Lug to
 " Christ's Throne, till from a Calf he grow up to an
 " Ox to draw in Christ's Plow."

Mr. Arefkine in the *Tron-Church*, said, " That
 " the Work of the Lord is like to be ruin'd ; for
 " there are two Sorts of People that have taken
 " their Hands from the Work of the Lord. First,
 " the Malignants that never laid their Hands to it.
 " Secondly, the Court-Party. But you Lasses and
 " Lads put your Shoulders to that Work, take a
 " good Lift of it, for it will not break your Backs ;
 " and you can never use your Backs in a better
 " Work."

One Mr. Robert Gourly, preaching of the Woman of Canaan, how our Saviour called her Dog, told,
 " Sirs, some of you may think that our Saviour
 " spake very improperly, for he should have call-
 " ed her a Bitch ; but to this I answer, a Dog is
 " the Masculine or Feminine Gender, there is a
 " He-Dog, and a She-Dog. But you will ask,
 " why he did miscall the poor Woman, and call
 " her a Dog ? There are God's Dogs, and the
 " Devil's Dogs ; she was God's Dog, not the De-
 " vil's Dog."

Mr. Shields, in a Sermon at Aberdeen, told the People, " The only Way to hold a fast * Gripe
 " of Christ, was to entertain him with three Li-
 " quors of three sundry || Bickers ; you must have
 " a Pint of Hope, three Pints of Faith, and nine
 " Pints of hot, hot, hot burning Zeal.

One Mr. Strange preaching on *Act*s ii. 37, 38. before several Ladies of the best Quality of our Kingdom, *They were pricked at their Hearts*, said,

* Hold.

|| Wooden Cups.

" Some

" Some of you are come hither the Day to get a
 " Prick ; I fear few of you have gotten a Prick,
 " but some of you may get a Prick within a short
 " Time. And seeing some laugh, he said, Do not
 " mistake me, Sirs, it is not a natural Prick I
 " mean, but a Prick at the Heart. I mean not the
 " Pricks of the Flesh, but the Pricks of the Spirit,
 " the sweet Prick of Conscience."

One Mr. *James Wilson*, now in *Kirkmeddon* in *Gallaway*, told, " That Faith had wonderful Effects ; For by Faith, Noah saw the Deluge before it came. But I will tell you a far more wonderful Effect of Faith than that, John the Baptist saw Christ through * twa Wymbis ; Was not that a clear-ey'd Little-one, Sirs ?

One Mr. *Melvin*, being sent by the Presbytery to the Parish of *Monzie* in *Strathern*, to prepare the People by a Sermon for Receiving a *Presbyterian* Minister in the Place of Mr. *Drummond*, a Person of great Learning, who was deprived at the false Suggestions of a Weaver in that Parish, (whom he saved from the Gibbet in King *Charles* the Second's Time) the said Mr. *Melvin* lecturing on this Text, *Touch not mine Anointed, and do my Prophets no harm*, said, *The Kings and the great Folks, and the cursed Bishops, forsooth, were seeking to destroy God's own People* ; but as stark as they were, *God is starker, and bid them bide back, bide back*, (pointing with his Finger) *this is my Folk, they are none of your Folks* ; and so *God kepted his own poor People, Sirs, except some few that were hang'd* ; but *Oh Sirs, it's a sweet, sweet Death to go off the Gallows to God for the holy Covenant*. But for these cursed Bishops and Curates, Sirs, that were leading many poor Souls to Hell this long time, Sirs, ye see they are now put out, they are put out, yea they are e'en trampled under our Feet. This is attested by a Person

‡ Two Wombs.

that

that then liv'd within two Miles of the Place, and heard him.

Mr. Areskine in the *Trone-Church* propos'd in a Sermon, *What is the new Man?* He made this learned Answer in a melancholy long Tone, *It is the new Man.* Mr. Kirkton lately in the Church he possesses at *Edinburgh*, began his Sermon thus, *Devil take my Soul and Body.* The People startling at the Expression, he anticipates their Wonder with this Correction, *You think, Sirs, this a strange Word in the Pulpit, but you think nothing of it out of the Pulpit; but what if the Devil take many of you when ye utter such Language?* Another time preaching against *Cockups*, he told, *I have been this Year of God preaching against the Vanity of Women, yet I see my own Daughter in the Kirk even now have as high a Cockup as any of you all.* Another time giving the Sacrament of the Lord's Supper in *Crammond*, at the breaking of the Bread, he told the Participants, *Take, Eat, Sirs, your Bread is baken;* and that was all the Form he us'd, as one of the Communicants told me the Day after.

A Presbyterian Preacher in the Parish of *Killpatrick-Easter*, above *Glasgow*, in whose Parish there is one Captain *Sanderson*, a Church of *England* Man, who is look'd on there by them as a rank Papist; he once went to Church to see their Way. The Preacher seeing him in Church, took a § Fourteen out of his Pocket, and held it up before the Congregation, expressing these Words. *Here I take Instrument in the Hand of God, that tho' a Man be pardon'd of all his Original and Actual Sins, yet if he neglect to attend our Fasts, he shall never go to Heaven.* The Preacher owns what he said and did; and the Captain desires the Thing to be publish'd in his Name, he being ready to justify it upon any Occasion.

§ Piece of Money.

K

Mr;

Mr. William Moncrief, in Summer last, preaching in the Church of Lango in Fife, the first thing he pretended to prove, was, *That all his Hearers were Atheists and Reprobates.* And having demonstrated that, as he said, from that Psalm on which he lectur'd; he proceeded next to his Sermon on this Text, *NOW is the accepted Time, now is the Day of Salvation;* on which he said, *The Jews had their Now, and the Papists had their Now, but ab now, they have no Now; for the Gospel is for ever hid from their Eyes.* Scotland, poor Scotland had a gracious Now in the glorious Days of the Covenant, when Christ was freely forc'd upon them; but alas! this Land breaking the Covenant, had brought Darkness upon it for many Years last; but yet God has been pleased at least to shine through the Cloud of Prelatical, which is worse than Egyptian Darkness, and to give us another Now; that is, to offer us again his Covenant, and the Foundation of it, his Gospel; for which ye are all heartily to be thankful, for that is your Now.

And you would know now, how to express your Thankfulness, I'll even tell you now; ye must do it by banishing out of the Covenanted Land, all the Enemies of God, the Prelates, the Curates, and all their Adherents: Ye must not converse with them, but smite them Hip and Thigh; ye must root the Philistines quite out; ye must hate them, and persecute them, and that upon Pain of Damnation; for if ye neglect it now, your Now is past for ever. Now Sirs, ye must not think this strange Doctrine, for I can prove it by plain Scripture; for did not God frequently command his People to cut off the Canaanites Root and Branch; and did not David positively hate and curse the Prophane and Wicked who were God's Enemies.

“ But ye'll say to me Sirs, that Christ desired us to love our Enemies. That's true indeed; but there's

" there's no Word of God's Enemies there ; mark
 " that Beloved ; tho' we love our own Enemies,
 " yet we are bound to hate God's Enemies ; that
 " is, *all the Enemies of the Covenanted Cause.*"
 This was heard by several sober and judicious Persons, who were heartily sorry to hear the Scriptures so basely perverted, who immediately after the Sermon wrote down this Account, and sent it unto me attested under their Hands.

About two Years ago, Mr. *Shields*, who is Chaplain to my Lord *Angus*'s Regiment, being with the said Regiment at the Town of *Perth*, and hearing that the Colonel to an *English* Regiment, which had been in that Town the Week before, had made his Chaplain to read the *English*-Service upon the *Sunday* before, in the Church to his Soldiers ; *Shields* upon this Occasion thought fit to rail highly against the Church of *England* and its Liturgy. Among other things he said, *That there was no difference betwixt the Church of England and the Church of Rome, but that the one said Mass in English, and the other in Latin ; and that upon the matter they were both indeed equally idolatrous* ; and ye know Sirs, that according to God's Law, all Idolaters should be stoned to Death ; alas, all the Water in
 * *Tay* will not be able to wash away the Filth of that Idolatry, with which the Walls of this Kirk was last Sunday defiled ; ab, the Service Book has polluted, and made it smell rank, † and strong of the old Whore of Babylon.

Mr. *Kirkton* preaching in his Meeting-House, in the Castle-hill of *Edinburgh*, adduced several Instances of the Poverty of the People of God ; amongst others he had this remarkable one, *Brethren*, says he, *Criticks with their ¶ frimframs and whylie waities, may imagine a hundred reasons for*

* The name of a great River which washes the Walls of that City. † Trifles.

Abraham's going out of the Land of Chaldea ; but I will tell you what was always my Opinion, I believe Abraham, poor Man, was forced to run out of the Land of Chaldea for Debt.

Another Sunday, before several Gentlemen, who told me the Story so soon as they returnd from Church, preaching on the *All-sufficiency of God*, he told his Hearers, " That they might make out of " God what they pleased, Hose, Shoes, Clothes, " Meat, and Drink, &c. One, says he, may have " a good Stock, but he cannot get it out of his " Friend's Hands when he needs it; he must pursue " him first before the * Lords of the Session ; " registrate his Bond, get a charge of Horning, " and at last take him with Caption ; but no Man " ever needed to registrate God's Bond, or take " him with Caption, except Jacob, who took him " once with Caption at the Side of a Hill, and he " got a broken Leg for his Pains.

Once in the Monthly Fast-day, I heard him myself discourse to this Purpose, after he had read his Text, which, if I rightly remember, was, *In that Day I will not regard their Prayers nor their Tears, &c.* " In speaking to these words, says he, I shall " shew you five lost Labours, three Opportunities, " three Fears, three Woes, three Lamentations, " three Prophecies, and a word about poor Scotland : " For the three Fears, the first is a great Fear, and " that is, lest this King give us not all our Will. " The second is a very great Fear, and that is, if " we should get all our Will, I fear we should " not make good use of it. The third Fear is the " greatest of all, but I must not tell you that Fear, " Sirs, for fear it should fear you all to hear it." All the Town knows that this is true, and that he never preaches but after this ridiculous manner.

* Raise an Action before the Judges and arrest him.

I heard one Mr. Selkirk, in a Sermon he preach'd in the Church of Inverask, say, Sirs, drink, whore, debauch, and run * Redwood through the World ; yet if you have as much Time as to take hold of Christ in your last Gasp, I shall pawn my Soul for yours. It may seem Incredible, that one who ever heard of Christianity, should have us'd such an Expression ; but it made such an Impression on the People's Minds at that Time, that I believe there is hardly one of them who have forgot it to this Hour ; and consequently, all of them will be ready to vindicate the Truth of what I here relate.

One preaching in Preston-pans, upon *Joshua's* making the Sun to stand still, resoving to make a very Learned Discourse, began thus, " Sirs, says " he, you'll may be ask me how *Joshua* could " make the Sun to stand still ? To that I answer, it " was by listing of the Motion of *Primum Mobile*, " commonly called the *Zodiack Line* ; but as to " the *Quomodo*, it's no great matter ; but that the " Story was true, we have reason to believe from " the Heathen Writers ; for it was told by them " for a base bawdy Tale, how *Jupiter* made a " Night as long as two, that he might get a longer " time to lie with *Alcmena*.

Mr. Arskine in the *Tron Church*, preaching on these Words, *Cry aloud and spare not* ; told his People, " There were three sorts of Cries : " There is the Cry of the Mouth, says he, *Psal.* " civ. *The young Lions roar after their Prey*, that " is with their Mouth. The Cry of their Feet, *I* " will run the *Ways of thy Commandments* ; that is the " Cry of the Feet : And the Cry of the Eye, *They* " looked on him and were lightened ; that's the Cry of " the Eye : If we would go to Heaven, we must

* Stark Mad.

" not only cry with our Mouth, but likewise with
" our Hands, Feet, and Eyes.

The same Mr. Arskine said in another Sermon,
" What, Sirs, if the Devil should come with a
" Drum at his Side, saying, Hoyes, Hoyes,
" Hoyes, Who will go to Hell with me Boys?
" Who will go to Hell with me? The Jacobites
" would answer, We'll all go, we'll all go.

Mr. James Kirkton, Preaching on Jezebel, said,
" That well-favoured Whore, what became of
" her Sirs? She fell over a Window, Arse over
" Head; and her black Bottom was discovered;
" you may all guess what the Beholder saw, Be-
" loved, a black Sight you may be sure.

One Mr. Mair, a Presbyterian Preacher, Son to
Mr. John Mair, the Episcopal Minister in Towch,
being desired by his Father to preach for him;
the Son said, " He would or could not preach in
" their Churches, because they were polluted, but
" was content to preach in a Fire-House." This
" was provided for him and the Company (whereof
his Father was one) being convened, he said, " I
" will tell you a sad Truth Sirs, you have been
" driven to Hell in a Coach this Eight and Twen-
" ty Years, and that old Stock my Father (point-
" ing to him) has been the Coachman.

Mr. Kirkton, in October last, preaching on
Hymns, and Spiritual Songs, told the People,
" There be four kinds of Songs, Profane Songs,
" Malignant, Allowable, and Spiritual Songs.
" Prophane Songs, *My Mother sent me to the Well,*
" *She had better gone her self, For what I got I dare*
" *not tell, But Kind Robin loves me.* Malignant
" Songs, such as, *He, Ho, Gillicrankie, And*
" *the King enjoys his own again;* against which I
" have not much to say. Thirdly, Allowable Songs,
" like *Once I lay with another Man's Wife.* Ye
" may be allowed Sirs to sing this, but I do not
" say

“ say, you are allowed to do this, for that’s a,
 “ great deal of Danger indeed. *Lastly*, Spiritual
 “ Songs, which are the Psalms of *David*; but the,
 “ Godless Prelates add to these, *Glory to the Fa-*
 “ *ther*; *the worst of all yet I have spoken of.*

The same Kirkton, in March, the Year before, in a Sermon upon *Come unto me all ye that are heavy and weary laden*, expressed himself thus; “ Christ invites none to him, but those that have “ a great Burthen of Sins upon their Back; Ay, “ but Beloved, ye little ken what Christ is to Day: “ What Craftsman do you think him now? Is “ there none of you all can tell me that, Sirs? “ Truly then I must e’en tell you: Would ye ken “ it now? In a Word then, he is a Tinklar, and “ you may hear him crying about to Day, *Have ye any broken Hearts to mend? bring them to me and I’ll foder them*; that is to give them Rest, “ Beloved, for that’s the Words of my Text.

Mr. Areskine, in January last, holding forth in the *Tron-Church* concerning Noah’s Ark, said, that the Wolf and the Lamb lodged most peaceably together in it; and what do you think was the Reason of this, Beloved? You may think it was a strange thing, and so indeed it was Sirs, but it was done to fulfil that Prophecy of Isaiah, Sirs, The Wolf and the Lamb shall lie down together; there’s a plain Reason now for it Sirs.

On Sunday, in January last, immediately after the King had recommended to the General Assembly, a *Formula*, upon the Subscribing whereof, by the *Episcopal Presbyters*, he desired they might be re-admitted to the publick Exercise of the Ministry, I heard one Mr. Webster, a noted Professor of the *New Gospel*, lecturing upon *Psal. xiv.* On the 1st Verse, he said, “ That none but God could answer the *Psalmist’s Question* there; and therefore, said he, it does not belong to any earthly

* Tinker.

" King, Prince, or Potentate, to determine who
 " should be Officers in God's House, or to pre-
 " scribe Terms of Communion to his Kirk. On
 " the second Verse, he said, That it was neces-
 " sary for God's People to walk uprightly; that
 " is, *said he*, never to betray the Cause of Christ's
 " Kirk for Fear of great Men: Our Way to God's
 " own Way, and sure to stand stiff in that, is the
 " best Way to please God, and even great Men,
 " at the long Run. On the third Verse, he ap-
 " pealed to the Consciences of his Hearers, If *Scots*
 " *Presbyterians* were not a holy, harmless, inno-
 " cent, sincere, modest, and moderate People;
 " and whatever is said to the contrary, are but Li-
 " bels, Lies, and Slanders. On the fourth Verse,
 " he said, That the Prelates, Curates, and
 " malignant Counsellors, are the vile Persons
 " spoke of there, and whom all that fear God are
 " bound to contēm̄ and despise; especially, (*said*
 " *he*) because they have sworn to the Hurt of the
 " Kirk, in taking the Oaths of Allegiance and
 " Supremacy, the Test, and the Oath of canonici-
 " cal Obedience; and now think to expiate all
 " this, by subscribing a bare foolish *Formula*, be-
 " cause King *William*, forsooth, has sent it to us;
 " as if the *Presbyterians* ought to admit or allow
 " any Form but the Covenant."

About that same Time, I mean in January last, Mr. *Fraser of Bray*, at *Edinburgh*, at the New Kirk, pretending to preach upon this Text of the *Revelation*, *There was Joy in Heaven; Michael and his Angels fought against the Dragon and his Angels:* *Michael and his Angels*, said he, why no good Christian can doubt, but by this we are to understand Christ and this Kirk; and by the *Dragon and his Angels* is plainly meant, the Prelates and Curates: You see from this then, Sirs, betwixt whom this War and this Fighting was in Hea-
 " ven;

" ven ; and since they fight in Heaven for this
 " Cause of the Kirk, why should we not fight for
 " it also upon Earth? What needs our Kirk be a-
 " fraid of Kings, they are but Men ; but we have
 " Christ to fight for us, and we are his Angels,
 " and must fight with him till we destroy the
 " Dragon-Prelates and their Curate-Angels.

" Ah Sirs ! you read (*says he*) that this Dra-
 " gon's Tail swept down a third Part of the Stars
 " of Heaven ; I have a sad Thing to tell you now
 " Sirs, alas ! this Dragon's Tail has swept the
 " North of Scotland, for few or none of Christ's
 " Ministers are to be found there."

The same *Fraser of Bray* preaching at a Conven-
 ticle, in the Beginning of King James's Reign, be-
 gan his Discourse thus ; *I am come here to preach
 this Day, Sirs, in spite of the Curates, and in spite
 of the Prelates their Masters, and in spite of the King
 their Master, and in spite of the Hector of France
 his Master, and in spite of the Pope of Rome, that's
 both their Master, and in spite of the Devil, that's
 all their Master.*

S E C T. IV.

MR. James Kirkton said once in his Prayers,
*O Lord restore our banished King ! Lord re-
 store our banished King ! Do not mistake my Meaning,
 Lord, it is not King James, whom thou hast rejected,
 that we seek ; it is King Christ, that has been a
 Stranger these many Years in poor Scotland.*

It is reported of Mr. Robert Blair at St. Andrew's,
 that he had this Expression in his Prayers, *Lord,
 thou art a good Goose, for thou art still dropping.*
 And several in the Meeting-Houses of late have
 made use of it. To which they add, *Lord, thou
 rains down * Middings of Blessings upon us.*

* Dunghills.

Mr. Anderson, a Fanatick, preaching in Perthshire, in a Prayer said, *Good Lord, it is told us, that thou knows a proud Man by his Looks, as well as a Malignant by his Works: But what wilt thou do with these Malignants? I'll tell thee Lord, what thou wilt do, even take them up by the Heels, * reeſt them in the Chimney of Hell, and dry them like Berry Haddocks. Lord take the Pistol of thy Vengeance, and the Mortar-piece of thy Wrath, and make the † Hairns of these Malignants a Hodge-podge: But for thy own Bairns, Lord, feed them with the ‡ Plumdanes and Raſins of thy Promises; and e'en give them the Spurs of Confidence, and Boots of Hope, that like || new-spean'd Fillies they may § loop over the Fold-dikes of Grace.*

A learned Divine of that Set, at Petſſigo, in his publick Prayers this last Summer, said, *O Lord, thou'rt like a †† Mousie peeping out at the Hole in the Wall, for thou sees us, but we see not thee.*

Mr. William Moncrief (whom I named before, Page 130) after his Sermon in Summer last, at Lango in Fife, in the Intercession of his Prayer, said, “ O God establish and confirm thy Church in Scotland, and defend her from her bloody and cruel Enemies, Popery and Prelacy: O Lord prosper thy reformed Churches of Portugal and Piedmont, and of the rest of the Low Countries; and carry on thy Work which is begun in Ireland; and sweet good Lord, finally begin and carry on a Work in England.”

Mr. Shields preaching near Dumfries, in his Prayer for King William, said, “ Good Lord bless him with a stated Opposition in his Heart to the Antichristian Church of England, and with Grace to destroy all the Idolatry and Superstition of their foolish and foppish Worship; and

*Smoke. † Brains. ‡ Pruins. || Weaned.

§ Jump. †† Little Mouse,

“ bleſſ

“ bless all the People of the Land Lord with
 “ Strength, Zeal, and Courage, throughly to re-
 “ form the State as well as the Church in these
 “ Kingdoms ; that they might be united in the
 “ Bond of the *Solemn League* and *Covenant*, and
 “ purified according to that Pattern in the
 “ Mount, which we and our Posterity are all sworn
 “ to.

Mr. John Welsh pray'd, “ Lord we are come
 “ hither, a Pack of poor Beggars of us the Day ;
 “ Alms to the poor Blind here, for God's fake,
 “ that never saw the Light of the Gospel ; Alms
 “ to the poor Deaf here, that never heard the
 “ joyful Sound ; to the poor Cripes that have
 “ their Legs, the Covenant broken by the Bishops.
 “ Lord pity thy poor Kirk the Day, poor Wo-
 “ man ! sad is she Lord, send her a lift, and God
 “ confound that filthy Bitch, that gumgall'd Whore,
 “ the Whore of *Babylon*.

One Mr. Hustone said, “ Lord give us Grace,
 “ for if thou give us not Grace, we shall not give
 “ thee Glory, and who will win by that Lord?

One Borlands in *Gollowshiels*, a Blasphemous Ig-
 nora nt Blockhead, said in his Prayers before Ser-
 mon, *Lord, when thou was Electing to Eternity,*
grant that we have not got a wrong Cast of thy Hand
to our Souls.

Another time praying at *Jedburgh*, he said,
 “ Lord confound the Tyrant of *France*, God's
 “ Vengeance light on him, the Vengeance of God
 “ light on him, God's Vengeance light on him : But
 “ if he be of the Election of Grace, Lord save him :
 “ Lord confound the Antichristian Crew in *Ireland* :
 “ Indeed Lord, for the great || Man that heads
 “ them, God knows we wish not his Destruction, we
 “ wish him Repentance of his Sins, but not the rest :
 “ As for the Crew of the Church of *England*, that's

* King James was then in *Ireland*.

“ gone

“ gone in to fight against them, they are as pro-
 “ fane a Crew as themselves, Lord ; but thou can
 “ make one Man destroy another, for the Interest
 “ of the People of God, and give God’s People
 “ Elbow-room in the Land.

One who is now a Head of a College, and is look’d upon by the Party as their great Advocate and Oracle, in a Publick Congregation at Edinburgh, 1690. in his Prayer had these Words, which one that heard them, and immedately committed them to Writing, shewed to me ; *O Lord give us, give us, good Lord : But Lord, you’ll may be say to us, Ye are always troubling me, what shall I give now ? But Lord, whatever thou says, we know that thou in thy Heart likes such Trouble ; and now I’ll tell thee what thou shall give us Lord, I’ll not be greedy, nor * misleard now Lord, then only give us thy self in earnest of better things.*

Good Lord, what have you been doing all this time, where have you been this thirty Year ? What good have ye done to your poor Kirk in Scotland, that has been so many Years spur-gall’d with Anti-christ’s riding her ? She has been so long lying on her Back, and sadly defiled ; and many a good lift have we lent her ; O how often have we put our Shoulders to Christ’s Cause, when his own + Back was at the Wall : To be free with you Lord, we have done many things for thee, that never enter’d in thy Noddle, and yet we are content that thou take all the Glory ; is not that fair and kind ?

“ It’s true, good Lord, you have done § gelly
 “ well for Scotland now at last, and we hope that
 “ thou hast begun, and will carry on thy Work in
 “ England, that stands || muckle in mister of a Re-
 “ formation : But what have you done for Ireland,

* I’ll manner’d. + When he could not stand without a Supporter. § Pretty. || Much in need.

“ Lord ?

“ Lord? Ah poor *Ireland*! (then pointing with
“ his Finger to his Nose, he said) I true I have
“ nick’d you there Lord.

“ O God, thou hast bidden us pray for Kings,
“ and yet they have been always very troublesome
“ to thy Kirk, and very * fasious Company
“ Lord; either make them good, or else make us
“ quit of their Company. They say that this
“ new King thou hast sent us, takes the Sacrament
“ kneeling, and from the Hand of a Bishop:
“ Ah, that’s black, that’s foul Work! Lord de-
“ liver him from Papacy and Prelacy, from a
“ Dutch Conscience, and from the Heartedness of
“ the *Stuarts*; and let us never be † trifled again
“ with the Bag and Baggage of the Family, the
“ black Band of Bishops to trouble and lord it
“ over thy Church and Heritage. Good Lord,
“ send back our old King of poor *Scotland*, restore
“ him to his Throne and Dignity, to his absolute
“ Power and Supremacy, from which he has been
“ so long and so unjustly banished; Lord, you ken
“ what King I mean, I do not mean King *James*,
“ nay forsooth I do not mean him, I mean, Lord
“ you ken well enough what I mean, I mean
“ sweet King *Jesu*, that’s been long kept out of
“ this his own Covenanted Kingdom, by the Bi-
“ shops and Godless Act of Supremacy.

“ Lord, I have many more Tales to tell you,
“ and many sad Complaints to make of our Gover-
“ nouns and great Men, and of the Malignants
“ and *Dundee*’s Men; and many Pardons to ask
“ for a broken Covenant, and a backsliding Mi-
“ nistry; but I must refer them all, till you and I
“ be at more leisure, and I will not end without
“ that old musty Prayer that they now call our
“ Lord’s.

* Troublesome.

† Encountered.

Mr. Robert Kenedy, Brother to the very learned and moderate Hugh Kenedy, the Moderator of the General Assembly, once praying at a Conventicle at Childdale said, “ Lord grant that all the Kings in the World may fall down before thy Son, and kiss his Soles, not the Popes Soles, &c. no nor his stinking * Panton neither.

Mr. Boyd, the famous Preacher in Childdale, finding in the Forenoon that several of his Hearers went away after the Forenoon-Sermon, had this Expression in his Afternoon Prayers, Now Lord, thou sees that many People go away from hearing thy Word; but had we told them Stories of Robin Hood, or Davie Lindsay, they had stayed; and yet none of these are near so good as thy Word that I preach.

Another praying against Church-Government by Bishops and Curates, said, Lord wilt thou take the Keys of thine own House out of the Hand of those Thieves and Hirelings, and make them play Clitter-clatter upon their Crowns, till they cry Maw again (He pronounced the Word Maw like the Noise of a Cat) for thy Locks have got many a wrong Cast since they had the Keys.

About the beginning of March, 1689, one prayed for a Presbyterian Election of Members to the Parliament, in the City of Edinburgh, in these Words: “ Good God, now when Christ’s Back is at the Wall, put it in the Heart of the Townsmen to chuse George Stirling and Baillif Hall.

Another prayed, “ Lord thou hast said, that he is worse than an Infidel that provides not for his own Family: Give us not Reason to say this of thee Lord; for we are thine own Family, and yet we have been but scurvily provided for of a long time.

Another praying after the Baptism of a Child, in

* Slipper.

the City of Edinburgh, said, " Lord bless and pre-
 " serve this young Calf, that he may grow an Ox,
 " to draw in Christ's Plough.

Mr. Areskine, praying in the Tron-Church last
 Year, said, " Lord have mercy on all Fools and
 " Idiots ; and particularly on the Magistrates of
 " Edinburgh.

Another imprecating (as is very ordinary with
 them to do) said, " Lord give thy Enemies the Pa-
 " pists and Prelates a full Cup of thy Fury to drink ;
 " and if they refuse to drink it off, then good Lord
 " give them * Kelty.

Mr. John Dickson praying for Grace, said, " Lord
 " dibble thou the Kail-seed of thy Grace in our
 " Hearts, and if we grow not up to good Kail,
 " Lord make us good Sprouts at least.

Mr. Linning, cursing the King of France in his
 Prayers, said, " Lord curse him, confound him, and
 " damn him ; dress him, and guide him as thou
 " didst Pharaoh, Senacherib, and our late King
 " James and his Father.

One Fraser, a young Fellow, preaching in Edinburgh, after a Sermon, blasphemously inverted the Blessing thus : *The Curse of the Lord Jesus Christ, and of God the Father, and the Holy Ghost, be upon all them that bear the Word and profit not by it.*

Mr. Areskine in the Tron-Church, pray'd, *Lord be thou in Mons, Mons, Mons, be thou in Mons, good Lord, meikle Need has Mons of thee, Lord ; for now they that be Confederates we hope they may be made Covenanters. Bring the sworn Enemy of the Solemn League, the Tyrant of France, to the Place whence he came, and cause his Dragoons to shoot him in his Retreat, that he may cry out with Julian the Apostate, Now Galilean thou hast overcome me.*

One Mr. James Webster was admir'd lately at

* Another Cup full,

my Lord *Arbuthnot* his zealous Patron's Table for this Grace before Meat. *Out of the boundless, bankless, brimless, bottomless, shoreless Ocean of thy Goodness, we are daily foddered, filled, feasted, fatted;* and half an Hour's Discourse to the same Purpose.

Mr. Kenedy before the late Assembly, in which he had the Name of Moderator, said in his Prayer, *Lord, Moderation is commended to us by the King; we all know it's a Virtue that's sometimes useful, Lord; but I cannot say that That which they call Moderation is so convenient at this time for thy People and Cause; for even to be free with you, Good Lord, I think it best to make a clean House, by sweeping them out all at the Door, and casting them out to the * Midden.*

The famous Scribe Rule, in a Prayer not a Sermon, but upon another Occasion as publick, a little after the Dissolution of the General Assembly, expressed himself thus; “ O Lord, thou knowest “ that Christ's Court, the General Assembly, ought “ to protest against Usurpers upon Christ's King- “ dom; but if we had known that King *William* “ would have been angry with us in earnest, and “ if the Brethren would have follow'd my Advice, “ we should have pleased the King for this Time, “ and taken Christ in our own Hand † till some “ other Opportunity.

The Moderator *Chrichton*, immediately after the Assembly was dissolved, praying, (amongst many other Reflections upon the King and his Counsellors) said these Words, “ O Lord, thou knowest “ how great a Surprisal this is to us; we look'd “ upon King *William* at his first Coming among “ us to have been sent in Mercy for Deliverance to “ this poor Kirk; but now we see that our Deli- “ verance must come from another Hand. Good “ God grant, he be not sent to be a Plague, and

* Dungill.

† Runatick with him.

" a Curse to thy Kirk. *Hind let loose*, by Mr.
" Shields, pag. 468.

I conclude this Head, says he, with that Form of Prayer that I use for the King : *O Lord, to whom Vengeance belongeth, shew thyself, lift up thyself thou Judge of the Earth, render a Reward to the Proud : Lord, how long shall the Wicked, how long shall the Wicked triumph ? Shall the Throne of Iniquity have Fellowship with Thee, that frameth Mischief by a Law ? The Mighty and terrible God destroy all Kings and People, that put their Hand to alter and destroy the House of God : Overturn, overturn, overturn this Throne of Tyranny, and let it be no more, until he come whose Right it is.*

These are but a few of many thousand Instances, that might be given of that Ridiculousness, Profanity, and Blasphemy, which the Scotch Presbyterians daily use in their preaching and praying ; and tho' Strangers may think it incredible, that Men professing Religion or Reason, should thus debase and prostitute both ; yet they who are unfortunately bound to converse with, and hear them frequently, cannot be but sadly sensible that all that's here charged upon them is but too true ; and that many of the worst Expressions they are daily guilty of, are purposely here omitted, lest by such obscene, godless, and fulsome Stuff, the Ears and Eyes of modest Readers should be nauseated and polluted ; which if these Opposers of Truth and Religion should deny, there are many Thousands in Scotland of the best Quality and Reputation ready to attest it, by their Oaths and Subscriptions, as shall be made appear in another Edition of this Book, if the Clamours of the Party extort it ; and very many are willing to join in this, who were not long ago their great Friends, and have many of their Sermons and Prayers in Writing, which they are now willing to expose, having fully discovered the vile

Hypocrisy and Pharisaick Professions of that Faction ; but this Trouble we can hardly suppose that the *Presbyterians* will put us, or themselves to, because it's not probable that they will deny what they so much glory in, *viz.* this extraordinary way of preaching and praying, which they think an Excellency and Perfection, and call it a holy Familiarity with God, and a peculiar Privilege of the most refined Saints.

Some may perhaps think this Collection was published merely to render these Puritans ridiculous; but it's plain enough to such as know them, that we have not made but found them so. We hope that our discovering their Snares, may prevent some Mens being intangled with them; they compass Sea and Land, and are full as zealous as their Predecessors, to make Proselytes to their Party, and new Gospel. Now the general Intent of the Collectors of these Notes, was, that they might stand like Beacons to fright unwary Strangers from these Rocks, upon which so many have formerly made Shipwreck both of Faith and good Conscience. Alas it's but too too evident what Havock and Desolation these pretended Reformers have made in the Church and State ; God's Name, Honour, and Worship are profan'd, the Gospel exposed to the Scorn and Contempt of it's Enemies, the more modest and honest Heathens and *Turks*; the Flood-gates of Impiety and Atheism are set open, the Foundations of all true Piety or Policy are overturned, and all regard to Things either Sacred or Civil quite destroyed by these ; who, as the Royal Martyr † speaks, seeking to gain Reputation with the Vulgar, for their Extraordinary Parts and Piety, must needs undo whatever was formerly settled never so well and wisely.

[†] Εἰκὼν Βασιλικὴ upon the Ordinance against the Common Prayer-Book.

I wish (*as the same Royal Author did*) that their Repentance may be their only Punishment, that seeing the Mischiefs which the Disuse of publick Liturgies hath already produced, they may restore that Credit, Use, and Reverence to them, which by the ancient Churchers were given to set Forms of Sound and Wholsome Words.

* " And thou, O Lord, which art the same God
 " Blessed for-ever, whose Mercies are full of Va-
 " riety, and yet of Constancy ; thou denieſt us not
 " a new and fresh Sense of our old and daily Wants,
 " nor despifest renewed Affections joined to conſ-
 " tant Expressions : Let us not want the Benefit of
 " thy Churches united and well advised Devo-
 " tions.

" Keep Men in that pious Moderation of their
 " Judgments in Matters of Religion, that their Ig-
 " norance may not offend others, nor their Opin-
 " ion of their own Abilities tempt them to de-
 " prive others of what they may devoutly use to
 " help their Infirmitiēs. And since the Advantage
 " of Error consists in Novelty and Variety, as
 " Truth's in Unity and Constancy, suffer not thy
 " Church to be pestered with Errors, and defor-
 " med with Undecencies in thy Service, under the
 " Pretence of Variety and Novelty ; not to be de-
 " prived of Truth, Unity, and Order, under this
 " Fallacy, that Constancy is the Cause of Formality.
 " Lord keep us from formal Hypocrify in our
 " Hearts, and then we know that praying to thee,
 " or praising of thee (with *David* and other Holy
 " Men) in the same Forms cannot hurt us. Ever-
 " more defend and deliver thy Church from the Ef-
 " fects of blind Zeal and over-bold Devotion. *Amen.*

* *K. Ch.* his most Pious and Penitent Prayer.

P O S T S C R I P T.

Dear Sir,

IF your *Scottish* Presbyterian Eloquence take as well in all other Places of *England* as it does hereabout, I make no Question, but there will be Occasion for a second Edition of it in a little Time. So I send you a few Notes of the Sermons and Prayers, which I remembred upon reading those that are printed.

I shall begin with the famous Mr. *Hog* at *Rotterdam*, who, in his Intercession, expressed himself one Day to this Purpose: *O Lord, thy Kirk was once a Bonny-braw well-fac'd Kirk, but now it's as bare as the * Birk at Yuil Even; we've done our Part in telling thee of it, if thou wilt not do thine, to thy self be it.* A little after, *O Lord, pull off the Crowns of all the Kings and Princes Heads in the World. And what wilt thou do with them, good Lord? Even put them all upon thine own Head, sweet Lord Jesus. And what shall we say to thee then, good Lord? E'en well may you brook your new, Sir.*

I was told a Story of this Mr. *Hog* when I came first to *Holland*. A good well-meaning *Scottish* Skipper, having been from home a long time, and being very desirous to receive the Sacrament of the Lord's Supper, went to Mr. *Hog*, (whom he understood was to administer it in a Fortnight or three Weeks Time) who promised to receive him. So the Man was very well pleased, lost several good Winds, and prepared himself the best Way he could for so sacred an Action. But when he came to the

* *Birch at Christmas-Eve.*

Table, was unexpectedly commanded by Mr. *Hog* to get him gone, for he understood he had taken the Test. The Man told him, he had not. Ay but (said he) I'm assured you are a Bishop's Man, therefore go to them and receive the Sacrament, for you shall have none here. So the poor Man was even forced to be gone.

A Lady of Quality went one Day to hear a Presbyterian in *Teviotdale* preach, and all the young Ladies of the Country waited on her. They happened to come in when the Teacher was praying; so he resolved, it seems, to compliment them, by offering up a Petition particularly for them, which was in these Words: *Lord, here's a great * Hantle of Bonny-braw well-fac'd young Lasses here To-day, come down good Lord, bobbie upon their Lilly-white + Wymes, and get them † sow of the Bairn of Grace.*

One of them preaching one Day in the *Merse*, upon *Isa. i. 18.* *Come let us reason together, saith the Lord,* &c. said thus, "Sirs, I have been a long Time making up a Match between Christ and you, but you stand far back; I have wooed, and courted, and kissed, and clept you in Christ's Name; but all this will not do. I ken what you'll say now Sirs, How but ye be scornful Mr. *John*, even as Christ would have us Mr. *John*; ye ken well enough Mr. *John*, that Lads do not marry Lasses now, except they have a § Tocher, and we have no Tocher good to give Christ. We have no Faith, no Charity, no Hope, no Humility, nor no Christian Grace, nor no Virtue, and so Christ will not take us to Bed with him, though we would never so fain do it. I tell you Sirs,

* Handful of fine well-favoured.

† Wombs. ‡ Full. § A good Portion.

" you're a'the better that ye ha' none of all these ;
 " Christ loves ye the better. I warrant, Sirs, you'll
 " think this odd Preaching, but I prove't to you
 " by a homely Example: A young Man being to
 " visit his Mistress one Morning, came to her
 " Chamber-Door (which stood a † gie); he knockt
 " (here the Teacher knockt on his Tub) once and
 " again, but no Body making Answer, he put ope
 " the Door, came in, and found her a-Bed. She
 " got up in her † Sark, and said, Dear Sir, do not
 " come near me, for I'm naked. Indeed (said he,
 " folding his Arms about her) I love you a' the
 " better, ye're sweetest when you're naked. Just so,
 " Sirs, Christ will love you the better, that you
 " are naked, stark naked, naked of Grace and all
 " good Things."

I have often heard blind Mr. *Best* at *Utrecht*, use this Expression in his Prayer, " O Lord confound
 " that Man of Sin, that Child of Perdition, that
 " Antichrist the Pope of *Rome* : Thou must con-
 " found him, thou shalt confound him, good Lord
 " I will have you confound him."

One who having been lately a Schoolmaster at *St. Phillane* in *Fyfe*, and was turned out by the Episco-
 pal Minister there, because he endeavoured to de-
 bauch a Maid, and force a married Woman, but
 is now a godly Zealot; when he was passing his
 Trials for the Ministry before the Presbytery of *Cou-*
per in *Fyfe*, he had this Expression in one of his
 Prayers: " O Lord lay aside thy Mediatorial Of-
 " fice, and come down and see what we are doing
 " To-day."

I have heard a Knight, who was present, give an Account of the second Part of the Story, which is set down Pag.—The Preacher was lecturing on

* A Cher.

† Smock.

the

the fourth Chapter of *Jonah*. He stood at the Back of a Chair, in which sat a good handsome Lady, whose bare Shoulders were his Cushion. So after he had read the Chapter, he spoke thus :
 " Beloved, I shall not trouble you with this Father's Sentiment, or that learned Man's Opinion about the Sense of the Words (as the Curates do) but I shall give you the Meaning of the Holy Ghost, Beloved ? (*Humph*) And what's the Meaning of the Holy Ghost, Beloved ? Why here's a Discourse between a good God and a * cankard Prophet. What says the good God, Beloved ? (*Humph*) My Love *Jonas*, my Love *Jonas*, (*Here the Parson clapt the Lady's Shoulder*) What † gars you be angry, *Jonas* ? (*Humph*) And what said the cankard Prophet, Beloved ? (*Humph*) Sir, should you send me of an Errand, and not make my Words good ? (*Humph*) Well, but what says the good God, Beloved ? (*Humph*) My Love *Jonas*, (*Here he clapt the Lady's Shoulders again*) do not you know that I have in the Town more than six-score thousand Persons, that know not their Right-hand from their Left, *Jonas*, and would you have me destroy my own People ? (*Humph*) Well, what says the cankard Prophet to all this, Beloved ? (*Humph*) Should you make me a Liar for you and your People too Sir ? I scorn it Sir."

Mr. Rymer preaching at St. Andrew's, upon that Text, *Little Children, it is your Father's Pleasure to give you a Kingdom*, said, (*This was much about the Rabbling Time.*) " Who are the little Children here spoken of ? Why, I'll tell you, even the Rabble as they are called, they are God's little Children, who work his Work, and therefore look for a Reward."

* Pettish.

† Makes.

Another

Another Time he told them, “ That he was
 “ not reputed a good Husbandman, who did not
 “ * muck his Land well. Now Sirs, said he, ex-
 “ cept you get your Hearts + mucked with the
 “ Sharn of Grace, you'll never thrive.”

July the 24th 1692.

* Dung.
 † Dung'd with the Dunghill of Grace.

F I N I S.



